

THE  
POVTRAITVRE  
OF THE IMAGE OF  
G O D I N M A N.

In his three estates, of  $\left\{ \begin{array}{l} \text{Creation.} \\ \text{Restauration.} \\ \text{Glorification.} \end{array} \right.$

*Digested into two parts.*

17  
13.11  
The first containing, the Image of G O D both  
in the Body and Soule of Man, and Immortalitie  
of both : with a description of the severall  
members of the Body : and the two principall  
faculties of the soule, the Vnderstanding  
and the Will; in which consisteth his know-  
ledge, and libertie of his will.

The second containing, the passions of man in the  
concupiscible and irascible part of the soule : his do-  
minion over the creatures ; also a description of  
his active and contemplative life ; with  
his coniunct or married estate.

All set downe by way of collation, and cleered by sundry  
distinctions , both our of the Schoolemen and  
*Moderne Writers.*

By I O H N W E E L M S E of Lathoquar in Scot-  
land, Preacher of Christs Gospell. *k. r.*

L O N D O N,

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at the signe of the three Golden Lions, in Cornhill,  
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TO  
THE RIGHT

Worthy, Sir DAVID

Fovvls Knight and

Baronet, one of his Maiesties

Counsell established in

*the North.*



Here were two  
pillars before Sa-  
lomons Temple,  
(right worthie  
Sir) *Iachin*, that is,  
*God will establish*;  
and *Bohaz*, that  
is, *strength*. These

two pillars were set vp, to vphold the  
portch of the Temple. So there are two

A 2

pillars,

1 King. 7. 21.

2 Chron. 3. 17.

2

The Epistle Dedicatory.

pillars, which vphold the Church, and this world, *Religion*, and *Iustice*: true religion vpholds the Church, and *iustice* the Common wealth.

Of these two, *religion* stands vpon the right hand, to vphold, (as *Iachin* did:) and *Iustice* vpon the left hand (as *Bohaz* did:) *Religion* hath the first place, and therefore the lewes say well, that it is for *Ierusalem* cause the world stands; that is, the Church. All the tents were pitched about the Tabernacle; to teach vs, that the world is but an Inne for the Church to lodge in for a while: and if the Saints were once gathered out of the world, the foure corners of the earth would soone clap together, and the heavens should goe away with a noyse.

The pillar which vpholds the world vpon the left hand is *Iustice*; it vpholds the earth, and the Kings throne. It is said *Habak.*

1. 4. *Iam defluit Lex; the Law failes*; This is a speech borrowed from the pulse of a man: for as we discern the estate of a man by his pulse; if it stirre not at all, then wee know he is dead; if it stirre violently, then

we

Numb. 2.

2 Pet. 3. 10.

Prov. 16. 1.

## The Epistle Dedicatory.

we take him to be in a Feuer; if it keepe an equall stroake then we know he is sound and whole. The pulse of the Common wealth is *Iustice*. If *Iustice* bee violent and turned into wormewood, then the common-wealth is in a bad estate; if it stirre not at all, then the common-wealth is dead; and if it haue an equall stroke, then it is sound and whole.

Now Sir, these two pillars, *Religion* and *Iustice*, haue beene your maine studie how to vphold them in your place, and that these two, might kisse one another, as the *Psalmist* speakes; for pietie, your care hath beene still, *that these Foxes which spoyle the Vines*, should be catcht, (that is, these Locusts and Seminaries, which come out of the bottomlesse pit; and goe about secretly to deuoure Widowes houses, and subuert these tender yong Vines, and weake ones, vnder the colour of long prayers,) your whole labour is to discouer them; and that these parts where ye liue may bee receptacles for the truth. Secondly Sir, what your care is for *Iustice*, that she may flourish, all the coun-

*Psal. 58. 10.*

*Cart. 2. 15.*

*2 Tim. 3. 6.*

## The Epistle Dedicatory.

Exod 18. 14.

try about you can witnesse, from the highest to the lowest. *Iethro* said to *Moses*, *Why sit yee all the day long, from morning till night, iudging the people?* Your care (I may say truly Sir) from morning till night, is to iudge the people, and to giue vpright iustice to his Maiesties subiects.

Numb. 12. 3.

1 King. 4. 29.

Iob 29.

1 Sam. 7. 3.

Iob 31. 16.

1 Sam. 12. 3.

There are foure Iudges most remarkable in the Scripture, *Moses* for his mildnesse; *Salomon* for his wisdom, *Iob* for his pitie, and *Samuel* for his equitie: with the mildnesse of *Moses* ye can moderate in discretion your censures; and with *Salomon*, wisely iudge what belongeth to euery one; ye are, as *Iob* speakes, *The blessing of him that is ready to perish; ye are an eye to the blinde, and a foot to the lame; yee see none perish for want of cloathing, nor the poore without a couering: so that the loynes of those that are warmed by you, blesse you: and yet in all this ye may say with Samuel, Whose Oxe haue I taken? or whose Assse haue I taken? or whom haue I defrauded? whom haue I oppressed? or of whom haue I receiued any bribe to blinde mine eyes therewith? so that the people where you dwell, may blesse God, who*

*The Epistle Dedicatory.*

who hath seated you amongst them for their good. These my trauels therefore Sir I offer to your Patrocinie, as to one most worthie; and who hath greatest interest in them, if there were any thing in them answerable to your goodnesse; for still (Sir) ye haue beene my greatest incourager, to set mee forward in my studies. Yee haue Iudgement to discern, what is said to the purpose here, and what seemes to bee said amisse, to construe it to the best sense; and to defend it against the criticke censures of some not so well affected. Now for all your care both for *Religion* and *Iustice*, the God of mercy meet you againe. *Ionadab*, for his obedience to his Father *Rechab*, had a promise made to him, that hee should not want a man to stand before the LORD for ever. So Sir, for your obedience and care, that yee haue to doe seruice to your King and countrey, I pray God that yee want not a man to stand before the Lord, to succede you, and to continue your family

*Isaiah 25, 19.*

*The Epistle Dedicatory.*

to all posteritie. Thus crauing Gods blessing to bee alwaies vpon you, and your most Religious and Noble Lady and children, I bid you all farewell.

IOHN WEEMSE,

*Preacher of the Gospell.*



An aduertisement to the Reader  
for the right vsing of School-  
Diuinitie.



*I*s a question that hath bene much exagitated in the Schools, how farre Philosophy should haue place in the Church of God and in Diuinity. Some haue gone so farre vpon the one extremitie, that they haue advanced her in the Church, aboue Diuinity it selfe, and they haue framed the whole plaforme of their religion as Philosophy hath taught them; others againe bending the sprig the other way, would altogether haue Philosophy banished out of the Church. But we are here to follow a middle course, neither altogether to seclude her out of the Church, neither to suffer her to advance her selfe aboue Diuinity; she is but the handmaid to her mistresse Diuinity: therefore she must not take vpon her to rule in the house, and to ouer rule her mistresse, as Hagar would haue vsurped aboue Sara: if she haue any charge it must be ouer these who are vnder her; she must then submit herselfe as a dutifull handmaid to her mistresse

There is in a man sense, imagination, reason and faith: sense corrects imagination, as when the Disciples saw Christ

(a)

they



## The Epistle to the Reader.

they thought he had been a spirit: but Christ corrects this wrong imagination by sense, saying, touch me, for a spirit hath not flesh and bones. When sense is deceived reason corrects it; when one puts a staffe in the water, to his sight the staffe seems to be broken; but yet reason corrects his sight, and teacheth him that the water cannot breake the staffe; so when a man is in a fever, sweet things seeme bitter to his tast, yet thus reason teacheth him that the fault is in his tast, and that the things are sweet in themselves.

When reason erres, she cannot cure her selfe, but her mistress Divinity must come in and teach her. Sara, when she was old the Lord promised that she should have a child, shee did laugh at it, her reason thought it impossible, that a woman stricken in yeares should have a child: but her mistresse faith corrected it, and she beleened by faith, that which her reason could not take up. Philosophy is but a hand maid to divinity, therefore she must be *querens* and not *utramque*, that is, she must hold her selfe within her own bounds and not transcend them. Nicodemus reasoning against regeneration failed in this point when he reasoned thus: he that is borne againe must enter into his mothers wombe againe. But no man can enter into mothers wombe againe: This principle is wrong applied by him in divinity, for we are borne againe as Christ teacheth, Iohn 3. by the water and the spirit, and not by entering into our mothers wombe againe. This vaine excessse of reason and fleshly wisdom, is that which the Apostle condemnes, 2 Cor. 10. so 1 Cor. 3. 19.

Again, when by naturall reason & Philosophy, we take up a thing; and by faith we beleene the selfe same thing, if reason claime the first place here, then she is not a dutifull hand-maid.

There are some things in Divinity which are mixtly divine; there are other things meetly divine: these things which are mixtly divine, in such reason may serve but onely in the second place; *primò ceduntur*, & *postea intelliguntur*: as a man beleenes the immortalitie of the soule: then he begins to take up the same by reason; must reason here advance her selfe



## The Epistle to the Reader.

*selfe as farre as faith? or must reason come here before faith, God forbid: for that which I beleene, I beleene it, ex auctoritate dicentis, relying upon the truth of him that saith it. and all the evidence which I get by reason is nothing to this certitude: if reason should goe before like an vther to make way to faith, we should neuer beleene. The Schoolemen say well, rationes præcedentes minuunt fidem, sed rationes sublequentes augent fidem: reasons going before faith weak n faith, but reasons comming after faith strengthen it: reason makes not the matter more sure, ex parte veritatis distantis, sed ex parte intellectus adjacentis: in respect of God the speaker, but in respect of the weaknesse of our vnderstanding, for by this acceſſe of further knowledge it is more confirmed. A gardiner when he is about to plant a tree, first he digs the earth and makes an empty room in the bosome thereof for the planting of the tree: there after he takes the same earth (which if it had not bene digged up had stayed the planting of the tree) and casts it about the root of the tree againe, for the fastning of it: he takes also the stones which he had digged up with the earth, and kills the mole which would haue bene hurtfull to the tree: so, first the Lord empties our soules of all naturall reason; and this heauenly gardiner makes a roome, wherein he plants this supernaturall grace of faith by his owne hand; but when hee hath planted this heauenly plant faith in the soule, reason will serue for two uses, first, for the confirmation and establishing of our faith new planted: another for killing of all contrarie heresies which might hurt our faith: But in things which are naturally diuine, & quæ cadunt directe sub fide, and fall directly vnder faith, as the mystery of the Trinity and the incarnation; what can reason or Philosophie doe here; but admire these hid mysteries which she can never reach vnto? if reason the hand maide haue alwaies her eyes towards her mistress, then we may make good vse of her in the Church.*

*The Vine-tree of itselfe bringeth forth the most comfortable grape for our nourishment, & chearing of our hearts; but yet if we see a Mandrake by it, and then drinke of that wine, that*

## The Epistle to the Reader.

wine, that wine will make vs sleep the better. The knowledge of diuinity is the only comfortable knowledg, but yet Philosoph<sup>y</sup> as the Mandrake, being set by it, may haue the profitable vse also. Schoole diuinity hath most inroched vpon the truth and ob'scured it; framing all religion according to the platforme of Philosophy. There was one Demonides a Schoolmaster in Athens having crooked feet; hee had his shooes made according to his feet: one stole his shooes from him; but hee wist that the feet of those who had shaine his shooes, might become like vnto the shooes. This was a foolish wish, to desire the straight foot, to be made conforme to the crooked shooe, whereas the shooe should bee made conforme to the straight foot. What is Schoole diuinity, but a crooked shooe? therefore to conforme diuinity to it, were to conforme the straight foot to the crooked shooe: Diuinity must be the square to correct that which is not straight.

Although this schoole-diuinity hath bene mightily abused, yet the abuse takes not away the vse. For the right vsing of the schoolemen we must remember, that there is a threefold iudgement, 1. the iudgement of veritie, the second is the iudgment of prudence, the third is the iudgment of charity.

The iudgement of veritie is only to be found in the scriptures, and all other writs should bee tryed by them, as the canon and touchstone: but the Church of Rome would haue the scriptures to be tryed by the Fathers and Schoolemen.

Secondly, the iudgement of prudence is requisite in reading of them; men should not dote vpon them for this is generally the fault of the most of them, that ye shall find little piety or matter of holines in all their writs. Bucer said well, that there is more holines to be found in Seneca then in most of them: if men conuerse too much with them, they shall find but little sanctification by the, but hauing their mind: enlightened by the holy scriptures, and their affections sanctified, they may make vse of the. Some of them we may read distinctly and iudiciously; some of them we are to read cursarily; and some of them we are but to looke vpon here and there: some meats we cut first, then we chew them, then we digest them; other meats we swallow them;  
and

## The Epistle to the Reader.

and other meats we esteeme of them. So we should use these Schoolemen: some of them we should read distinctly: others of them we should swallow, as it were, and run over lightly: & others of the we should tast & looke but upon the here & there.

Againe, prudence should teach us, what we should obserue as impertinent in them, and what to reiect; their questions for the most part are idle and curious, as the most of their hypoteticall propositions, and the manner of their disputations; for often times they dispute ex alienis principijs, out of the grounds of other sciences: they confound diuinitie and Philosophie: and the Media which they use oftentimes are impertinent. They bring innumerable arguments and disputations oftentimes probable on both sides, and they trust too much to the testimonie of man: they goe very rashly many of them, & speake not soberly enough of the great mysterie of the Trinitie, and Incarnation; bringing in philosophicall reasons: whereas these mysteries should rather be adored then searched after: and herein Achanasius said well, *cr̃a vera de deo loqui est periculosū.*

And last of all, they distinguish where the law distinguisheth not.

The third iudgement is the iudgement of charity; when we reade them and finde many grosse errors in them; we are not for that to reiect them. for we shall finde sometimes points notably well cleared in them. The Iewes haue a proverbe, Come de dactylos, et projice foras duricielem; Eate the Date and cast away the stone: so should wee in reading of them, take that which is good, and cast away their errors. The Toade, although it be a loathsome creature, yet we will take a stone out of the head of, and use it: the Muske-kat is an ill-favoured creature, and yet wee will take the muske of it to perfume things with: the Rauē was an uncleane creature vnder the Law, yet Elias was fed by it: so wee may get many profitable helpes by these Schoolemen, although they haue great errors: but we must take heed, that we flatteringly flatter them not.

The flatterers of Dionysius were so grosse that they would licke up the spittle of Dionysius, protesting that it was sweeter

## The Epistle to the Reader.

then nectar; we must not so deare upon them, as to lick up their excrements, but onely follow them in so farre as they follow Christ. We must not giue to them glorious titles, for then as Iob saith, we must giue titles to men, as Iacobus de Voragine, as though he had eaten up the whole Booke of God in reading it; and so Thomas Aquinas, they gaue the name doctor Seraphicus et angelicus; so Scotus, doctor subtilis; so Durandus, doctor irrefragibilis; to another, venerabilis inceptor; to another, doctor fundatissimus; to another, doctor illuminatus; to another, doctor resolutus; and a thousand such.

Among the Iewes, when the holy Ghost was not renewed vnto them, then they took glorious titles vpon them, as one was called אור העולם lux mundi, R. Iud., his title was, Rabbonu דקדוש doctor noster sanctus; Saddaas was called, חזן illustris; Abenezra was called, לוי auxilij: they were also called פתחים aperti, the men that saw; for they reckoned the people but blinde, Rom. 1. and leaders of the blinde; then they disdained the people, Ioh. 4. 49. this people who know not the Law: they called also the people populus cecus. So when these glorious titles were giuen to the Schoolemen, then the holy Ghost withdrew his presence mightily from his Church.

We should in charitie iudge their errors, for they sined in the houre of darkenesse, and few there were then to oppose against them, and what meruaile if they did oftentimes stumble: so that this was but infirmities in them, and not malice.

But if they could now behold from heauen the Church of Rome, (who brags that she succeeds to them) with her new ploss, as her equiuocations, mentall reseruations, allowing the killing of Princes, absolving subiects from loyaltie toward their Prince, wines from their husbands, children from their parents; and giuing to images not onely cultum respectuum, which the schoolemen granted to them; but also cultum eoniunctum, or coadoration; would they not be ashamed of these their children, and blush if they could behold them?

## The Epistle to the Reader.

A Cardinall upon a time caused a Painter to paint the twelve Apostles; the Painter painted them looking somewhat reddish; the Cardinall asked of the Painter whether the Apostles looked so when they were here alive? no said the Painter: why dost thou then so paint them said the Cardinall? the Painter replied, they blush so now when they behold the corruptions of you who take upon you to bee leaders of the Church. If the Schoolemen could behold the grosse and innumerable corruptions which are maintained now in the Church of Rome, which were not then, would they not blush and be ashamed, and disclaime them for their children.

When Moses was upon the mount, he brought a patterne of the whole frame of the tabernacle from the Lord, and erected it according to the patterne received: but the Church of Rome hath erected another patterne, framing religion by the mould of humane reason.

If ye will take a view of severall points professed in poperie, ye may easily perceine whence they have taken the pattern of them, not from Moses on the mount, but from scholastick speculations,

First, because the Mathematickes consider lines, signes, circles, points, abstracted from bodies, therefore they gather, that accidents may be in the sacraments without the subject.

Secondly, because morall Philosophie establisheth neither punishment nor reward, unlesse the free will of man goe before; hence they inferre, that there is free will in man: againe, because morall Philosophie knoweth no vertues, but inherent habits and vertues; therefore it is that they set themselves so against the inspired right conscience of Christ: the morall Philosopher calls vice a voluntary enill; therefore they inferre that concupiscence is not sinne, because it is not altogether voluntary.

Thirdly, from the Politiques, in policie, the best sort of government is monarchicall: therefore the Popes governments must be monarchical. Again in Princes Courts, men use mediators to goe to their Prince, therefore they conclude, that wee must use the intercession of the Saints to God. In policie, no lawes are given, but which the subjects may fulfill; therefore

man

## The Epistle to the Reader.

man is able to fulfill the law of God.

Fourthly, from the Physickes: physicke teacheth vs that the body turnes to corruption, and dissolues; upon this they inferre, that man before his fall, his body should haue died naturally, as it doth, if supernaturall righteousness had not kept backe corruption; so that they make God as well the author of death, as well as of nature; considering man here onely after the principles of nature, and not according to his first creation. Again, Physicke teacheth vs, that the blood alwayes followeth the body, therefore they haue taken away the cup from the people in the Sacrament, because (say they) if they get his flesh, they get his blood, per concomitantiam.

Fifthly, the Metaphysickes teach vs, that euery positive thing is good, therefore they define original sin to be a mere priuation.

Sixthly, the Platonickes were mightily deluded by the apparition of spirits, hence they haue borrowed their apparition of spirits.

Seuenthly, from the Poets fables they haue taken their Purgatory.

Last, from the incantations of the Gentiles, they haue borrowed their exorcismes. Thus wee see that they haue not taken their platforme from aboue in the mount with Moses, but from below from humane reason and philosophie, and here they ought to haue remembred that of the Apostle, Take heed that no man spoile you with Philosophie. Courteous Reader, if there bee any thing here that may serue for the good of the Church and your edification, giue the glory to God, and reape you the fruits: if there be any thing, that seemeth not correspondent to reason or the word of God, reprove me for it, and it shal be like a precious balme vnto my head. So recommending you to the grace of God, I rest,

Your euer louing brother in Iesus Christ,

JOHN WEEMSE.



# A Table of the principall distinctions and chiefe points contained in this Volume.

## A

**A** Bomination what it is. 230.

**A**ction twofold. 129. *Four*  
*a fine principles.* page 119.

**A**dams knowledge how far it reached  
79. *What he beleueed before the*  
*fall.* 107. *what principles were con-*  
*create with him.* 108. *a difference*  
*betwixt his knowledge and ours.*  
109. *betwixt his knowledge and*  
*Salomons.* 111. *what liberty hee*  
*had before the fall.* 130. *how the*  
*creatures were subiect to him.* 275.  
277.

**A**gent corporall different from intel  
lectuall. 115.

**A**nalogie twofold. 103.

**A**ngels cannot be instruments in cre-  
ation. 3. *our soules and the Angels*  
*differ.* 68. *how they know things*  
100. *they doe not reason* ibid. *they*  
*have two instants.* 117. *they differ*  
*four waies from man.* ibid. *they*  
*haue a twofold reward.* 196. *of*  
*their ministrie.* 299. 300.

**A**nger, what it is. 263. *how it diffe-*  
*reth from hatred.* ibid. *four sorts*  
*of anger.* ibi. *a twofold anger.* 264.  
*four vertues moderate it.* 267.  
*three degrees of anger.* 268. *three*  
*sorts of vnjust anger.* 269. *reme-*  
*dies to cure anger.* ibid. *nothing op-*  
*posite to it.* 271.

**A**ttributes, how in God. 104.

## B

**B**easts, their phantasie moues only the  
sensitive appetite. 165.

**B**eautie threefold. 45.

**B**eing, the first effect in creation. 3.  
*creatures haue a being three waies.* 7.

**B**ody, an excellent creature. 16. *how*  
*we may conceiue the excellency of*  
*Adams body.* 15. *mans body hath*  
*three estates.* 36. *Adams body not*  
*mortall of it selfe.* 38. *but natural-*  
*ly incorruptible.* 38. *mans body*  
*three waies considered.* 42. *a glori-*  
*fied body hath four properties.* 43.  
*mans body was made perfect.* 48.

**B**oldnesse what it is. 263.

**B**ind-meuall betwixt God and man  
161. *a threefold bond betwixt man*  
*and wife.* 316.

## C

**C**ause, threefold. 88. 152. *nothing can*  
*interuene betweene the first cause*  
*and first effect.* 3. *The second causes*  
*haue a twofold proceeding.* 89. *God*  
*is the physicall cause in our conuer-*  
*sion.* 153. *there is a twofold cause*  
154.

**C**hrist known two waies. 95. *he is con-*  
*sidered two waies.* ibid. *a fourfold*  
*knowledge in him.* ibid. *a difference*  
*betwixt these knowledges.* 96. *what*

(b) igno-

# The Table.

1. *knowledg in Christ*, 99. *hee is considered three waies*, 207.  
 C *omprehension twofold*, 106.  
 C *oncerning of God threefold*, 107.  
     *a twofold concerning of a thing*, 105. *three impediments hinder our conceiving*, *ibid.*  
 C *ondition twofold* 125. *difference betwixt a cause and a condition*, *ibi.* *why God sets down his threatenings conditionally*, 146.  
 C *hildren of God committing a sinne are not quite cut off*, 163. 164. *what they lose when they commit a sinne*, *ibid.*  
 C *oncupiscence was not in man before the fall*, 292.  
 C *onjunction threefold*, 327. 328.  
 C *reation was from the negation to to the positive*, 5. *nothing can bee an instrument in creation*, 3. *Creation is not a miracle*, 10. *how the creatures were made*, 1. *before creation*, 7. *God is the only cause in creation*, 3. *goodnesse is first manifested in creation*, 2. *God is distinguished from the heathen gods by creation*, 4. *what order was kept in creation*, 8. *man hath superioritye over all creatures*, 273. 274. *Gods wisdom manifested in creation*, 14. *God had a twofold intention in creation*, 236.

Delight what it is, 231. *delight di-*

*versly distinguished*, 233. 234.  
*twofold order betwixt the delights and operations in beasts*, 236.  
 D *esire what it is*, 228. *it is fourfold*, 307. *desire, love, and delight differ*, 229. *it is twofold*, 223. 227. 307. *there is a threefold desire*, 224. *In Christ there were three desires*, *ib.* *A thing is desired two waies*, 225. *no contrariety in Christs desires*, 226. *the desires of the regenerate are moderate*, 228. *remedies to cure sinfull desires*, 230.  
 D *espaire contrary to hope*, 251. *desperation is not a punishment*, 252. *difference betwixt hatred and despaire*, 253. *remedies against despaire*, 254. 255.  
 D *etermination threefold*, 149. 159.  
 D *igamie twofold*, 317. *it is unlawful*, *ibid.*  
 D *evils cannot create*, 4. *what the sin of the devils was*, 216. *he lost three things by his fall*, 217.  
 D *ivinity and morall philosophic differ*, 176.  
 D *ominion twofold*, 230.

## E

E *are*, 20. *the excellency thereof*, *ibid.* *fath comes by the erre*, 21.  
 E *nd more excellent then the meanes*, 301. *every thing is carryed to the proper end*, 70.  
 E *vill twofold*, 49. 258. 261.  
 E *yes*



## The Table.

Eyes, 18. their excellency, *ibid.* the eye hath no colour in it, 19. it hath five tunicles; *ibid.*

### F

Faculty, how it differeth from a habit  
114. two principall faculties in the soule, *ibid.*

Fear hath many branches, 169  
what feare is 256. Sundry sorts of feare, *ibid.* feare twofold, 260.

Formes different, 66. two things required in a forme, 65. the more excellent forme the firmer consideration, 65.

Freedom is radically in the will, 123.

### G

Gifts twofold, 102. Gods giues his gifts two wayes, 322.

Glasse twofold, 91.

Glorification and transfiguration differ, 45. how a man may behold Gods glory, 105. the glorified haue a twofold object, 251.

Gods communicats his goodnesse, 1. God hath nine royall prerogatives, 5. God, nature, and art, differ in operations, 5. God made all things in measure, number and weight, 14. the knowledge of God is naturally inbred, 80. the first principles of the knowledge of God and other

sciences differ, *ibid.* we are led to take vp God three wayes, 85. 86. 87. we ascend by degrees to take vp God, 88. we ascend by degrees to see him 91. a twofold knowledge in God, 142. God opens the heart, 153. God pleaseth mans works two wayes, 184. 322. God is to be loved only for himself, 192. 193. nothing to be loved above him, 197. notes to know the love of God, 199. 200. God the first object of the mind, 80. Goodness is either imperfect or perfect, 1. goodness twofold, 2. 303. 304. 323. two conditions required to chiefe goodnesse, 235.

Grace taketh diuers wayes, 160. how grace concurres in mans conversion 137. grace considered three wayes, 158. difference in receiuing grace, 160. there is but one sort of grace, *ibid.* grace once receiued cannot be lost, 161.

### H

Hand, 23. the properties thereof, 24.

Hated what it is, 215. God cannot be the object of hatred, 216. love and hatred are opposit, 218. twofold hatred, 219. 220. how farre the regenerate hate sinne, *ibid.* hatred, anger, and envy differ, 221. remedies to cure hatred, 222. hatred and presumption differ, 253.

Head, 17. the excellency thereof, 18.

(b 2) Heart

## The Table.

Heart the first mouer, 25. the excellency thereof, *ibid.* wherefore placed in the left side, 26. the fat of the heart, 31.  
 Hope, what it is, 249. how it differeth from desire, b. d. hope considered as a naturall or theologicall vertue, *ibid.*



Ichuists plead for nature, 151. they make a threefold knowledge in God, 143. they establish a threefold grace, 151. our dissent from them in mans conversion, 154.  
 155. 156.

Ignorance diuersly distinguished, 98.  
 120. 121. 217.

Iniurie hath three thing following it, 267.

Image of God wherein it consists, 78. a twofold imake of God, 72. when in man beares the image of God, 76. man hauing Gods image all creatures are subiect to him, 276. a twofold condition of Gods image, 291. it is taken vp foure wayes, 75.

Immortalitie, how a thing is said to be immortall, 36. how Adams body was immortall before the fall, 37. reasons to proue the immortality of Adams body naturally 39. 40. 41. 42. reasons to proue the immortality of the soule, 53. the

heathen knew of the soules immortality, *ibid.*  
 Infinite thing how apprehended, 106. a thing is infinite two wayes, 107. 229.  
 Iustice the most excellent vertue, 1.  
 Iustification twofold, 162. God doth three thing in our iustification, 138.

### K

Kidneyes are in a secret place, 30.  
 Knowledge of the creatures shall euilish in the life to come, 91. 92. fulnesse of knowledge twofold, 94. 95. diuers distinctions of knowledge, 96. 97. 102. 109. 110. a twofold all of knowledge, 95. how knowledge is in the angels and mans mind, 101. a threefold knowledge in the angels, *ibid.* a difference betwixt our knowledge and the angels, 108.

### L

Libertie twofold, 122. Impediments hindering the wills liberty, 136.  
 Light, the greater it be, obsoures the lesser, 92.  
 Loue what it is, 189. sundry distinctions of loue, 190. 191. 194. 197. 206. things are loued two wayes, 192. 211. degrees of loue, 195. the perpetuities of loue, 198.

long

## The Table.

*loue is an affection or deid.* 205.  
*a twofold cause of loue.* 216. *Flow*  
*wee are to loue our parents.* 207.  
*208. loue descends.* 209. *how farre*  
*an vnregenerate mans loue extends*  
*212. wee should loue our enemies.*  
*213. true loue is one.* 214. *remed-*  
*ies to cure sinfull loue.* 215.  
*Life contemplatiue preferred to the*  
*active.* 303. *Man hath a three-*  
*fold life.* 262. 305. *the active in*  
*some case is preferred.* 303. *Mans*  
*life considered two wayes.* *ibid.*  
*whereto these two liues are compar-*  
*ed.* 305. *Mans life resembled to*  
*sixethings.* 308 309.  
*Liver inclosed in a ner.* 27.  
*Lungs seated next the heart.* *ibid.*

### M

*Magistrates authoritie consists in four*  
*things.* 202.  
*Man a little world.* 48. *he is consid-*  
*ered thr. wayes* 278. *the first part*  
*of mans superioritie ouer his chil-*  
*dren.* 280. *man diuersly consid-*  
*ered.* 294 295. *hee hath a passive*  
*power to grace.* 138. *man and wife*  
*one.* 316.  
*Matrimony hath two parts in it.* 317  
*Members of the body placed wisely by*  
*God.* 17. *the difference of the mem-*  
*bers.* 16.  
*Middle are often chosen as euil.* 135.  
*all things are ioyned by middles.* 45.

*things are ioyned two wayes.* 134.  
*we see a thing by two middles.* 92.  
*there is a twofold middle.* 178.  
*180. no middle betwixt vertue*  
*and vice.* 179.  
*Miracle; creation is not a miracle.* 10.  
*when a worke is a miracle.* 11. *the*  
*resurrection is a miracle.* *ibid.* *two*  
*conditions required in a miracle.*  
*140. mans conuersion is not a mi-*  
*racle.* 141.

### N

*Nature taken five wayes.* 295.  
*Necessitie diuersly distinguished.* 43.  
*129. 209.*  
*Neighbour how to be loued.* 202. *in*  
*what cases he is to be preferred be-*  
*fore our selues.* 111. *wee are not to*  
*loue all our neighbours alike.* 205.  
*In what cases wee are to preferre*  
*our selues to our neighbours.* 203.  
*204.*  
*Nothing, taken diuers wayes.* 5. *world*  
*made of nothing.* 7.

### O

*Opposition twofold.* 218. 252.  
*Order twofold in discipline.* 84.  
*Originall righteousness was not su-*  
*pernaturall to Adam.* 293. *but na-*  
*turall.* 295. *reasons to proue that*  
*it was naturall.* 196. *to make it*  
*supernaturall, draweth many er-*  
*rors with it.* 297.  
*(43) Passion*

# The Table.

## P

Passion, what it is. 167. 168. what  
 fear they have in the soule, *ibid.*  
 they are moved by the understan-  
 ding. 165. onely reason subdues the  
 passions, *ibid.* they have a three-  
 fold motion. 166. they are onely in  
 the concupiscible and irascible fa-  
 culties. 167. their number is in the  
 diuers respects of good and euill,  
*ibid.* the diuision of the passions,  
 168. where the passions are united,  
 169. Christ took our passions. 170.  
 what passions hee tooke. 171. how  
 they were ruled in Christ. 172. no  
 contrarietie among his passions.  
 173. what contradiction ariseth in  
 our passions. 174. it is a fearefull  
 thing to bee giuen ouer to them.  
 175. how the Moralists cure the  
 passions. 178. the Stoickes roote  
 out all passions. 186. foure waies  
 Christ cureth the passions. 187.  
 188. 189. how farre the godly are  
 renewed in their passions. 174.  
 Perfection diuersly distinguished. 9.  
 79. 219.  
 Philosophie, twofold. 112.  
 Polygamy is unlawfull. 310.  
 Power diuersly distinguished. 138.  
 282. 283.  
 Pouerty twofold. 286.  
 Proposition hypotheticks, when true.  
 144.

## R

Recompence fourfold. 266.  
 Reason hath a twofold act. 99.  
 Resistance diuersly distinguished.  
 158. 159.  
 Renouncing of things twofold. 286.  
 Resurrection a miracle. 11.  
 Rib, what is meant by the sixt rib,  
 29.  
 The rib taken out of Adams side, no  
 superfluous thing. 314. it was one  
 of his ordinary ribs, *ibid.* how this  
 rib became a woman. *ibid.* what  
 matter was added to it. 329.  
 Right to a thing diuersly distingui-  
 shed. 283. 284. 286. 318. what  
 right Christ had to the creatures.  
 284. 285.

## S

Sadnesse hath many branches. 169.  
 Sciences how found out. 84. the first  
 principles of sciences are not inbred.  
 81.  
 Seeing, three things required for it.  
 93. we see three waies. 89.  
 Senses, the common sense differeth  
 from the particular senses, 33.  
 wherein the five senses agree. *ibid.*  
 wherein they differ, *ib.* which is the  
 most excellent sense. 34. 35. where-  
 unto they are compared. *ibid.*  
 Similitude twofold. 73. one thing  
 hath

# The Table.

bath a similitude to another two waies. 72. it differeth from an image. 74. similitude a great cause of love. 289.

Servile subiection, 278. five sorts of servants. *ibid.* it is contrary to the first estate. 279.

Sinne in a countrey, fourfold. 323. God doth three things to sinners. 326.

Sin, three things follow sinne. 42. how it is in the understanding. 119. a man sinnes two waies. 121. how the workes of the Gentiles are sin. 185.

Soule hath three faculties. 40. how they differ. 62. the rising of the body doth perfect the glory of the soule. 41. how the soule of man differeth from the life of beasts. 51. & from all other things. 52. the soule hath a twofold life. 59. how the soule is in the body. 63. the soul cannot animate two bodies. 64. what middle the soule keepeth. 67. our soules and the Angels differ. 68. the soule hath a diuers operation in the body. 68. three things proper to the soule. 167.

Spirits, that there are intellectuall spirits. 61.

## T

Theologie differeth from other sciences. 12.

Tongue, the properties thereof. 22. Truth, three things concurress that a man may speake a truth. 28.

## V

Virtues morall and theologicall differ. 179.

Virtue twofold. 331.

Virginitic is not a vertue, 331. the Papists make three crownes for Virgins, Martyrs, and Doctors of the people. 333.

Village the bewrayer of the minde. 32.

Understanding twofold. 80. 116. a twofold act of the understanding, 117. sinne how in the understanding. 119.

Vniuersall twofold. 83.

Vse of the creatures twofold. 281. 283. to giue to vse, and in vse differ. 283. the vse of a thing manifold. *ibid.*

## W

Will, three properties thereof. 115. it followeth the last determination of reason. *ibid.* why sometimes it doth not follow the understanding. 116. The will and understanding are reciprocant in action. 118. whether we will a thing, or vnderstand it first. 119. how the wil followeth the last

## The Table.

|                                       |                                       |
|---------------------------------------|---------------------------------------|
| last determination of reason. 122.    | it is considered three wayes. 158. it |
| the understanding is not the cause    | hath neede of two things. 227.        |
| of the wils libertie. 125. it hath a  | Woman made out of the man. 310.       |
| twofold libertie. 128. the essentiall | why made of the rib. 313.             |
| propertie of the will. 134. what      | Woman helps her husband in three      |
| determinates the will. 133. two       | things. 328.                          |
| things considered in the will. 134.   | World considered two wayes. 9.        |
| 140. it is not the cause of our       | There should not be too great inequa- |
| predestination. 147. a man wils       | lity between man and wife in mari-    |
| wils a thing two wayes. 159. the      | age. 329.                             |
| will hath a threefold motion. 156.    |                                       |

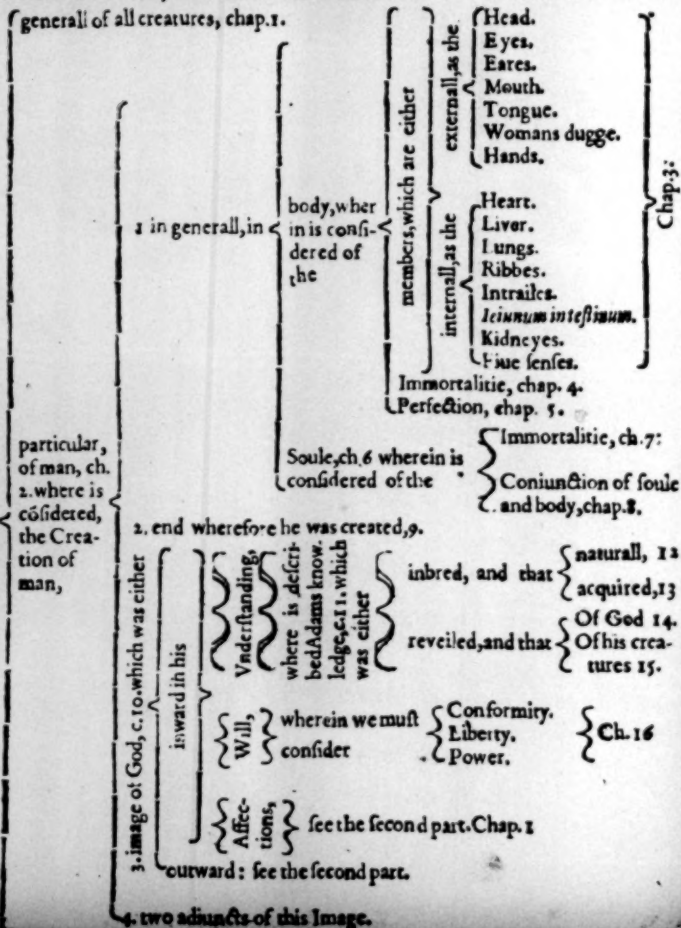
1 Cor. 15. 49.

*As we have borne the image of the earth by Adam, so shall we  
beare the image of the heavenly Adam.*





72  
A Delineation of this whole Booke.  
IT is a Position in the *Metaphysicall*, that *Omne bonum est sui communicativum*; Good-  
ness cannot be contained within it selfe, but it manifests it selfe to others. So the  
*Moralists* say, *Amer non est unius*; Love must alwayes be betwixt two, or moe. So, the  
love and goodness of God, are manifested to the world diuers wayes: but the first sign  
that wee get of them, is in Creation, whereby God gaue all things through them a *being*  
and *substance*, which no creature on earth can vnderstand, except men, because he bea-  
reth the *Image* of God (or at least, some sparkles therof) ingrafted in his heart. That  
we may conceiue what this *Image* is, we must branch it out according as it hath the situ-  
ation in the soule and body of Man: These are liuely described to vs in this Booke,  
which is diuided in two parts. In the first is contained



particular,  
of man, ch.  
2. where is  
considered,  
the Crea-  
tion of  
man,

Soule, ch. 6 wherein is  
considered of the

Immortalitie, ch. 7:  
Coniunction of soule  
and body, chap. 8.



# The Analysis.

## The second part containes



The outward image of God in Adam, was in his superiouritie over the creatures, 16. whereupon doe arise three questions,

- 1 W herefore God placed his image in man, 13.
- 2 Whether this image was naturall or supernaturall, 17.
- 3 What societie he had with the Angels, 18.

The adjuncts of this image, were the two royall prerogatives which Adam had in innocencie,

- 1 In his contemplative and active life, 19.
- 2 In his coniunct life or marriage, 20.

26.



THE PORTRAITVRE  
of the Image of G O D in Man,  
*in his Creation, Restauration,  
and Glorification.*



**G**O D, who dwelleth in a Light  
*inaccessible*, 1.Tim.6.16. com-  
municates his goodnesse to his  
creatures freely.

Euery good thing communi-  
cates it selfe to another: the  
Sunne among the Planets com-  
municates Heat and Light; it communicates  
Heat to all, and Light to many Creatures; but  
yet the Heat is hurtfull to some. So Iustice a-  
mongst Vertues is the most excellent Vertue, and  
communicates it selfe to all Societies, and no Soci-  
etie could subsist without it, not Robbers and  
Theeues, vnlesse some kind of Iustice were a-  
mongst them: for if one should take all, the So-  
cietie would soone dissolue. Iustice communi-  
cates not her selfe perfectly to this Societie, for in  
this sort of Societie there is great iniustice: but

B

God

*Propositi-  
on.*

*Illustrati-  
on.*

*Duplex Bonitas  
imperfecta &  
perfecta.*

*Prou. 29. 28.*

God communicates his Goodnesse to all his Creatures in a perfect measure, fit for their condition, and is hurtfull to none.

*Prop.*

G O D communicates his Goodnesse to his Creatures sundry wayes; by diuerse degrees and perfections.

*Illust.*

To some he giues Being onely; to some he giues Sense, and to some Reason; to some he giues such a Matter and such a Forme. 1. Cor. 15. 39. *All flesh is not the same flesh, but there is one kind of flesh of Men, another of Beasts, and another of Fishes, and another of Birds: there are Celestiall Bodies, and Terrestriall Bodies.* A man when hee conceiues a thing in his minde, hee hath a simple conception of it, yet to make his hearers take it vp the better, hee vtters it by sundry words. So that which is one in God, is communicated diuersly vnto the Creatures, as not being all capable of a like Goodnesse; although he communicate not his Goodnesse to all his Creatures in a like degree, yet all are partakers of his Goodnesse.

Duplex Bonitas,  
unita & dis-  
persa.

*Prop.*

G O D in communicating his Goodnesse with the Creatures, intends onely his owne Glorie, and to shew his Goodnesse.

*Illust.*

Other Creatures, who worke but imperfectly, worke for their owne commoditie and profit. Eccles. 6. 7. *All the travell of a Man, is for his Mouth.* But God made all things not for his profit, but to shew his Goodnesse to the Creatures: therefore his Goodnesse is specially and first scene in the Creation, which is Gods first manifestation of himselfe.

CHAP. I.

Of the Creation in Generall.



OD by his goodnesse is the sole and onely cause of Creation.

In all other of Gods workes he useth meanes, as in generation, corruption, diminution: in these, hee is not the simple and sole Cause; but in Creation he is the onely Cause, and useth no meanes. *Dens est causa simpliciter in creatione, at essendi in hoc in alijs: God is the onely simple Cause in Creation; but in his other workes, hee is onely the Cause of Being this or that.*

God is the first Cause, and Being is the first Effect: but nothing can intervene betwixt the first Cause and the first Effect; and therefore there can be no Instrumentall Cause in the Creation: if any thing should intervene betwixt the first Cause and the first Effect, it should be *Non ens*, that which is Nothing: But an Instrument cannot be *Non ens*; therefore no Instrument can intervene betwene the first Cause and the first Effect.

God is the onely Cause of Creation; therefore the Angels can be no Instruments in Creation, farre lesse can they create a thing. *Augustine* sayth, *Demonēs non possunt quicquam creare, sed creata specie tenus mutare*; The Spirits can create nothing, but they may change in shew the things that are already created. Secondly, the Angels may hasten the production of things, but

Prop.

Illust. 1.

*Duplex causa, simpliciter & essendi in hoc.*

Illust. 2.

*Inter primam causam & primum effectum nihil interuenit Thom. contra Gentiles.*

Consequence,  
1.

not in an instant, as God made *Adam* a perfect man in an instant, and *Aarons Rod* to budde and to bring forth *Almonds* in an instant, *Numb. 17.* because it was a Creation and a Miracle. Thirdly, as they can hasten nature, so they can bring accidents into nature: for if *Jacob* by laying peeled rods before the sheepe, made them to conceiue speckled Lambs, *Gen. 30. 37.* much more can an Angel work such things in nature. *Augustine* in his booke called the *Citie of God*, giueth an example of this; the Oxe which they worshipped in *Egypt* was marked with many diuers spots; when he dyed, how could they find another marked after the same manner? *Augustine* answeres, that the Diuell represented to the Cow ingendring, a Bull with the like markes, and so the Cow brought forth the like. And thus the Deuill continued Idolatry in *Egypt*. Here we see how they can bring accidents into nature, but the Devils could not create the Oxe of *Egypt*.

Consequence,  
2.

God onely creates: this distinguisheth him from the heathen Gods, and the vanities of the Gentiles. *Ier. 10. 11.* So shalt thou say to them, Cursed be the Gods that made not heauen and earth. This verse is set downe in the Chalde tongue, whereas all the rest of the prophecie is set downe in the Hebrew tongue: why did the Lord this? to this effect, that when the Iewes should go into *Babylon*, and there should be solicited to worship their Idols, they should haue this verse ready in their owne language, *Cursed be your Gods, for they made neither heauen nor earth.*

Prop.

God created the world of nothing.

Nothing

*Nothing* is taken sundry wayes in the Scriptures: first *primatiuely*, as 1. Cor. 8. 4. an Idol is *nothing*, that is, it hath no Diuinitie in it: it is *nothing priuatiuely* here, but not *negatiuely*, for it is of wood or stone. So 1. Cor. 7. 9. *Circumcision is nothing*, that is, it hath no efficacy in it after the abolishing of it, yet it is not *simply nothing*, for it is the cutting of the fore-skin. Secondly, a thing is *nothing in comparison*, one thing being compared with another of greater excellencie. Esai. 48. *All the world is nothing, before him*: that is, all the world is *nothing*, being compared with God. Thirdly, a thing is *nothing negatiuely* or *simply*. Marke 11. 13. *There was no fruit upon the figge-tree*. When wee say that God made the world of *nothing*, it is not meant of *nothing priuatiuely* or *in comparison*, but of *nothing negatiuely* and *simply*. Rom. 4. He calleth *upon things that are not*, as though they were.

He proceeded in the *Creation* from the *negation* to the *habite*, when he made the world of *nothing simply*; secondly, from a totall priuation to the *habite*, when he made *light to shine out of darkenesse*. 2. Cor. 4. 6. thirdly, frō a *partial priuation* to the *habit*, when he made the day to succeed to the night.

God hath sundry Royall prerogatiues which onely belong to himselfe.

First, God can create a thing of nothing: therefore the Magicians of *Egypt*, who in shew had made many things, yet could not truly make the basest *creeping things*, Ex. 8. 18. Secondly, it is Gods prerogatiue to turne a thing to nothing; for there is as great a vastnesse of motion from that which

*Illust.*

*Nihil est negatiuum, comparatiuum, & priuatiuum.*

*Deus in creatione processit a negatione ad habitum; a totalis priuatione ad habitum; et a partiali priuatione ad habitum.*

*Prop.*

*Illust.*



Tanta est distantia ab ente ad non ens, ut a non ente ad ens.

Solus Deus est creator de nihilo, convertere in nihilum, transformare, addere formam rebus, significare, conjugare.

### Illust. 2.

Art, Natura,  
Deus, operantur.

\* Est agens in  
dependens.

s, to that which is not, as is from that which is not, to that which is. A man may dissolue a body into dust by burning it, but he cannot simply turne it to nothing, for only God by his power must doe this: *Annihilatio est subtractio Divini influxus*, a thing is turned to nothing, when God withdrawes his influence from it. Thirdly, it is God that can in a moment without naturall preparation turne one substance into another, as *water into wine, Joh. 2.* and *Lot's wife into a pillar of salt, Gen. 19.* therefore the Diuell when he would take a prooffe of Christ whether hee was God or not, bids him *change stones into bread, Mat. 4.* Fourthly, it is Gods prerogative, onely to adde formes to things, man can not simply inuent a forme, but compose, adde, or diminish from that which he hath seene already: a man can make a mountaine of gold, because he hath seene both a mountaine and gold; so he can make Dagon halfe man, and halfe fish, because he hath seene both a fish & a man before, but he cannot simply inuent a forme. Fifthly, it is God that onely can put life into the creatures. Sixthly, to preserve and guide them continually.

He who needeth most helps to his worke, is the most imperfect worker. There are three speciall workers considered in their place and degree; *Art, Nature, and God.* *Art* needeth many helps, *Nature* needeth few, but *God* none, for his working depends vpon nothing, and he presupposeth nothing to worke vpon\*. The perfection of *art* is to imitate *nature*, the perfection of *nature* is to imitate *God* in his first creation: when *art* degenerates from

*Nature,*



*nature*, then she is alhamed; and when *nature* degenerates from the first creation, thence bringeth forth but monsters.

The tradesman when hee worketh, hee must haue matter to worke vpon, and his patterne before him; our minde when it worketh, hath not neede of matter to worke vpon, but of a forme; but God when hee worketh, needeth neither matter to worke vpon, nor patterne to worke by.

God when hee made the world of nothing: first, he made it of *nothing simply*. Secondly, of a subiect that had *no habilitie to produce*: as when he made the plants out of the earth, there was no more power in the earth at the first to produce these plants, then there was in the rocke to giue water, *Exod. 17*. Third y. hee created man out of a subiect that had *no habilitie to produce the matter*, and of nothing simply, touching the forme: as he made his bo y out of the earth, which had no disposition in it for making of the body; so hee created the soule of nothing, which is the forme of the body, he produced the soule of beasts, both in the body, and of the body.

He made the world of nothing, EX, *hic non notat materiam sed ordinem*. OF, *signifieth not here any matter, but order onely*.

*Quest.* How were the creatures with God before the creation?

*Ansiv.* The creatures are said to be three manner of wayes. First, in the cause, as the rose in winter is in the roor, although it be not spread. Secondly, when they are in the minde by representation.

Thirdly,

*Illust. 3.*

*Ex in habili subiecto.*

*Creatio in materia, sed non ex materia.*

*Eff. in facta causa, id est, in re.*

Thirdly, when they have a reall existence. The creatures were with God before their creation, as in the cause, so they were with God in his vnderstanding before the creation: and of this sort of being, David speaketh *Psalm. 139. 16.* laying, *Thine eyes did see my substance yet being imperfect, and in thy booke all my members were written, which in continuance were fashioned, when as yet there were none of them:* but the creatures had not a reall existence with God, as after when they were created. The creatures, *emmenter sunt in Deo*, they are by way of excellency in God, but in themselves they have a finite being.

Prop.

Ilust.

God is the exemplar of all things.

The creatures are but as the shadow to the body, or as the reflex of the glasse presently vanisheth when the face is turned away; So when God turneth away his face from the creatures, they perish and turne to nothing, *Psalm. 104. 29.* *They die and returne to their dust.* God in the creation created some things actually, other things potentially, in their first principles: as Hony, Wine, Oyle, Balme, and such.

The order of the Creation.

*Progreſſus ab in poſſibile ad perfectum in universi creatione, et in particularium creatione a perfectis ad minus perfectis.*

God in the creation kept this order: in the universe, he proceeded from the imperfect to the perfect, as the Elements were first created, and then the things made of the Elements; the things without life, before things with life; and of things with life, he made man last, as most perfect: but in particular things, hee proceeded from the more perfect, to the more imperfect: as first, he made the trees, and then hee made the seede; so hee made the

Woman.

Woman after the Man, as more imperfect, and passive.

*Quest.* Whether could God haue made the world better then he made it?

*Ans.* The world is considered either in respect of the whole, or in respect of the parts. In respect of the whole, the world is perfect, both in respect of degrees and parts: but respecting the parts severally, the world was not perfect in respect of degrees, for God by his power might haue made particular things better then they were. This the Scripture sheweth vs, *Gen. 1.* when it saith, *That euery dayes worke was good*, but when it speakes of all together, it sayes, *They were very good; Propter ordinem uniuersi, et hac est ultima et nobilissima perfectio in rebus; This is the last and most excellent perfection of the creatures*, and this could not bee made better. In a Campe, there are Captaines, Souldiers, and a Generall; a Souldier considered by himselfe, might be in a better place then he is in; for it were better for him that hee were a Captaine. But consider him with the whole Campe, which consists as well of inferior members as superior, it is better for him to bee a Souldier. So consider the severall workes of God by themselves, they might haue beene made better; but consider them with the whole, they could not haue beene made better. Consider Christs humane nature by it selfe it had beene better if it had not beene passible, but consider it in order to our redemption, it was better that his body was made passible, and so could not haue beene made better, because it was better

*duplex perfectio,  
graduum, et par  
tium.*

Thum part. poma  
que l. 1. c. 1. art. 6.  
Essentia eius qd  
res cogit in  
indus. but, h. 1. c. 1.  
min' potest ad  
vel detrah.  
Essentia est  
inter a aut  
potentia ab h. 1. c. 1.  
non est ratio.

for the curing of our miserie, that his body should be mo' till and passible. Secondly, it may bee answered, God could haue made these things which he ma' le better *accid. ntally*, but not *essentially*, because he could haue made Man or Angel with more excellent gifts then he made them with : but hee could not make them in essence better then they were. Thirdly, it is answered, by others: that God could not make the world with more wiledome, or after a better manner then hee made it; but respecting the things which were made, hee could haue made them better, *Ad optimum non pertinet ut optima fiat, sed ut optime et summa potentia et sapientia*; It belongs not to the chiefe good, to make things good in the highest measure of goodness, but by his power and wisedome onely to make them good.

*Ques.* Whither are miracles a Creation or not.

*A. sw.* Where Nature is onely enlarged or hindered; they are not called a Creation, but a Miracle: but where the things are suddenly brought forth, or the Essentiall formes multiplied, there is a Creation as well as a Miracle. Example of the first, when Nature is only extended, it is not a Creation but a Miracle; as when the eye of *Stephane* saw to the third Heauen, Christ standing at the right hand of God, *Act. 7.* or when *Sara* that was barren conceived, *Gen. 21.* or when the Sunne went backe ten degrees, *Esay 38.* or when it standeth still, *Ioh. 10.* these are Miracles, but not a Creation. But when the Virgine *Mary* conceiveth, and beareth a Sonne, here is both a Miracle, and

and a Creation. It was a Miracle because a Virgine brought forth a Son, and yet remained still a Virgine. It was a Creation, because shee conceived a child without the naturall meanes, *Respectu cause efficientis non materia, In respect of the efficient, and not of the materiall cause*. Shee knew no man, for the holy Ghost over-shadowed her, *Luk. 1.* Manna made for the sustentation of the Israelites, is both a Miracle and a Creation, *Exod. 16. 22.* In respect of the place from whence it commeth (from Heauen) it is a Miracle; in respect of the quantitie that there fell so much to feede so many hundred thousand people, it was a Creation; In the taste it was sweete like honey, a Miracle; in the colour transparent, a Miracle; in the qualitie that the heate of the Sunne melted it, and the heate of the fire bak't it, a Miracle: but that there fell double of it on the evening before the Sabboth, both a Creation and a Miracle: that it fell not vpon the Sabboth day, a Miracle; that it corrupted when it was gathered contrary to the command of God, a Miracle; that it fell onely about the Campe of *Israel*, and in no place else a Miracle; that it lasted till they came to *Canaan* a Miracle; that it was preserved for so many hundred years in the golden pot, a Miracle.

*Quæst.* Whither shall the Resurrection of the Body be a Creation or not?

*Basil* answers, that it is a Creation, and hee shewes that there are three sorts of Creation: the first, when a thing is made of nothing, as in the first Creation. The second, when a thing of euill is made

*the shadowe  
of the*

*created ex nihilo  
by the word of God,  
the resurrection.*

good; as in regeneration, *Pf. 51. Create in me a new heart.* The third, when the bodies shall be raised out of the dust, at the resurrection: the first is called *renewal*; and the resurrection is called *renewal*; or a new creation, *Math. 19.*

## CHAP. II.

## Of the Creation of Man.

Doctrine.

*Differencē betwixt  
abominations and  
felicitates.*

**M**OSES in the first of Genesis brings in God making man. Hence we learne a difference betwixt *Diuinitie* and all other sciences: for although all other sciences be busied about man; as *Physicke*, for the health of his bodie; *Ethickes*, for his ciuile conuersation, &c. Yet none of them leads him to the consideration of his Maker, but *Diuinitie*, till *Moses* come in and shew this. The *Anatomist* wil describe euery member of his bodie, but neuer speake of his Maker. Heere wee see the prophanenesse of man, for hee maketh lesse account of this science then of any other; he accounts more of the painter that paints him, or of the tayler that makes his cloathes, then of him that sheweth him who made him. *Laertius* writes of one *Crates* who bestowed his goods very foolishly, for he gaue to his flatterer ten talents, to his whore a talent, to his cooke ten Mna's, to his Physitian a Drachme, to his Philosopher three halfe penny's, to his Counsellor, *Fumum, Smoake*; in effect, men now count baseliest of the most worthiest sciences: but let men paint the,

dresse

dress thee, cure thee, as they please; if *Moses* come not in and tell thee, that God made thee, they shall have al but shame of their handiwork. The Philosopher being asked, what was the cause that Philosophie being so far in worth aboue riches, yet Philosophers attended at the gates of rich men, and rich men attended not at the gates of Philosophers? he answered, Because the Philosophers knew what they stood in need of, but the rich men knew not what need they had of Philosophie. So if men knew how much they stood in need of Diuinitie, to leade them to their Creator, they would make more of them that lead them to this knowledge.

Diuinitie passeth for the most part from the *materiall* and *formall cause*, and thinketh vpon the *efficient* and *finall*, the first and the last cause, and so while other sciences are either plunged in the baseness of the matter, or curiously searcheth into the formes of things (which can hardly be knowne) the Diuine is caryed backe to the contemplation of the first cause, to *eternitie*, & to the last cause in *eternitie*, which are the only comfortable meditations.

## CHAP. III.

## Of Mans Bodie.

**T**He bodie of man was created of the earth.  
The Philosophers say, in respect of the substance of the bodie, it consists most of earth

Prop.

Iust. 1.



and water, but in respect of vertue and efficacy, it consists more of moyst and heate, then of could and dry, that is, it consists more of fire and ayre, then of earth and water, and so the bodie is kept in an equal temperature, in the operation of the elementarie qualities.

*Illust. 2*

*Omnia operatus  
est Dominus in  
pondere numeri,  
et mensura.*

God made all things in weight, number and measure. *Wisdom. 11. 17.* *In weight*, that the earth and water should be heaviest in substance, and that the ayre and fire should be lightest. *In number* that a little fire should haue as great efficacy and power, as a greate quantitie of earth. *In measure* that they might keepe a proportionable harmonie amongst themselves, if this harmonie be broken, it bringeth destruction to the bodie as if the heate preuaile, then it bringeth feauers, if the could preuaile then it bringeth Lethargies; if the moyst preuaile then it bringeth Hydropsies: so that the extreame qualities (according to the situation of the Elements heat and could, must be temperate by the middle qualities of the middle Elements, moyst and dry.

It is to be marked, how God hath shoven his wisdom in creation: First in placing man here below vpo the earth who hath an earthly bodie. Secondly his power, when he shall place the same bodie, (when it shall be made a *Spirituall Bodie*, 1. Co. 14.) in the heuens to dwel there. Thirdly his Iustice in thrusting the bad Angels, who are spirits, downe to the lower hells, who were created to enioy the Heauens if they had stood in innocencie.

God created the Fodie of man of the dust of the earth, that it might be matter to humble him.

*Frop.*

When

When *Herod* gaue not glory to God, *Act. 12. 23.* The Text saith, that *he was eaten with vermines*; in the *Syriack* it is, *He was made a stable for wormes*. Since the fall the body is nothing but a stable for wormes, and food for them: and the *Hebrewes* marke, that the flesh of man is called, *Lechem, Bread, Job. 20. 23.* Because now it is indeed bread and food for the wormes.

Out of a base matter God made an excellent shape of man.

*Psal. 139. 15.* *How wonderfully hast thou made me below in my mothers wombe.* A speech borrowed from those who worke, *Opus Phrygionicum, Phrygian or Arras worke.* The body of man is a peece of curious Tapestry or Arras worke, consisting of skin, bones, muscles, and sinewes.

The excellencie of the body of man when hee was first created, may be shoven by the excellent gifts, which haue bene found in the bodies of men since the fall; as one finding the length of *Hercules* foote, gathered by it, the proportion of his whole body; So may wee by the reliques found in sinful man, gather what a goodly thing, the body of man had bene before the fall. As the complexion of *Dauid*, *1. Sam. 16. 12.* The swiftnesse of *Hazael* who was swift as a roe, *2. Sam. 2.* The beauty of *Abson*, in whom there was not a blemish from top to toe, *2. Sam. 14.* All which being ioyned together would make a most rare man: and if the miraculous vine changed by Christ, *Job. 2.* at the marriage in *Galilee* exceeded farre the naturall Wine; how much more did the body of man in the first creation exceed our bodies now.

*Illustr.*

*Abson.*  
*2. Sam. 14.*

*Prop.*

*Illustr. 1.*

*Rugam, me.*  
*cap. 1. abson.*  
*2. Sam. 14.*

3.

The members of the body of man, are applied to other creatures, as *the Head of spices*, Cant. 4. *Renes tritici*, the *Kidneys of the wheat*, Deut. 32. *the Heart of the earth*, Math. 12. 40. *the Lippe of the sea*, Heb. 11. 12. *the Mouth of the sword*, Heb. 11. 34. and such like; all which shew the excellency of mans body.

4.

The measures of every thing are taken from the body of man; as the *Inche*, the *Foot*, the *Palme*, and the *Cubite*.

5.

There are sundry members in the body of man which God ascribes to himselfe: as the *Head*, the *Heart*, the *Eyes*, the *Eares*, the *Feete*, to expresse his attributes to vs.

6.

God hath made the body of man a Temple for himselfe to dwell in, and the Sonne of God hath assumed the body of man in one person to his Godhead; a dignitie which the Angels are not called vnto, and after the making of man he left nothing, but to make himselfe man.

Prop.

God hath placed wisely the members in the body.

Iust. I.

*Membra radicalia.*

*Officinia.*

There are some members that are called *Radical members*, as the *Liu*er, the *Heart*, and the *Braine*; and in these, the Lord hath placed the *Naturall*, *vitall*, and *animall spirits*; these spirits are carryed by the *Veines*, *Arteries*, and *Nerves*: the *Veines* carry the *vitall spirits* from the *Liu*er; the *Arteries* carry the *naturall spirits* from the *Heart*; and the *Nerves* carry the *animall spirits* from the *Braine*. There are other members, which are seruing members; as the *Hands*, *Feete*, and such.

The

The members of the body helpe one another, the superior rule the inferior; as the eyes, the whole body: againe, the inferior support and yphold the superior; as the *Feete*, the *Legges*, and *Thighes* support the whole body.

The middle members of the body defend the body, and provide things necessary for it: as we see in the *Hands* and *Armes*.

The *sympathy* amongst the members; if one be in paine, the whole are grieved: againe, when one member is deficient, another supplieth the defect of it; as when a man wants feete, hee walkes vpon his hands; so when the head is in danger, the hand casts it selfe vp to saue it. Lastly, great grieffe in one member, makes the paine of the other member seeme the lesse; which all shew the *sympathy* amongst the members.

The varietie of the members of the body sheweth also this wisdom of God: *If all were an Eye, where were the seeing*, 1. Cor. 12. 15.

Of the seuerall outward members  
of the Body.

Of the Head.

THE *Head* is the most excellent part of the body. First, we vncouer the *Head* whē we do homage to a man; to signifie, that our most excellent part, (wherein our reason and vnderstanding dwells) reuerenceth and acknowledgeth him. Secondly, because the *Head* is the most excellent thing; there-

fore the chiefest part of any thing is called the *Head*. Deut. 28.24. *Thou shalt be the head and not the taylor.* So Christ is called the *Head* of the Church, Ephes. 5.23. and the husband is called, *The head of the wife.* 1. Cor. 11.23. So the excellentest spices are called, *the head of spices.* Exod. 30.25.

All the senses are placed in the *Head*, except the touch, which is spread thorow the whole body. Secondly, the *Head* is supereminent aboue the rest of the body. Thirdly, the *Head* giueth influence to the rest of the body. Fourthly, there is a conformitie betwixt the *Head* and the rest of the body: Christ, the *Head* of his Church, hee hath graces aboue the rest of his members; hee giueth influence and grace to them, and he is like to them. So the man is the woman's *Head*, hee hath more gifts then the woman, he should instruct and teach her, since is of the same nature that he is, *Bone of his bone, and flesh of his flesh,* Gen. 2.23.

### Of the Eye.

First, the *Eye* is *speculum artis*, for men haue learned by the *Eye* to make Looking-glasses: if the Christaline humour were not backt with a blacke humour, the *Eye* would giue no reflex: so if glasses were not backt with Steele, the glasse would giue no reflex. Secondly, although a man haue two eyes in his head, yet hee receiueth but one sight at once, because his optick nerues meet in one. So although he haue two eares, yet hee heares but one sound at once; because his acousticke nerues both meet in one.

*Visus et oculi  
videmus, sed vi-  
su effectus et  
formaliter, oculi  
instrumentaliter.*

one. So although there bee many members in the mysticall body ; yet all should bee of one minde, because *there is but one Spirit. 1. Cor. 12. 4.* Thirdly, the *Eye* in it selfe hath no colour ; for if it had any proper colour in it selfe, then the obiect should euer appeare in that colour which the *Eye* hath ; as it is euident in *Icteriackis*, in those whose eyes are so vitiate, that all colours seeme alike to them, and in those who haue the yellow Iauundise, because the eye is vitiate with yellownesse, all things appeare yellow to them. So when the minde of man is preoccupied with dangerous errors, things seeme to fauour and sound to their error. When Christ told his Disciples that hee must be whipt, crucified, and rise the third day ; the Text saith, *They understood none of these things, being hid from them, Luk. 18. 33. 34.* Because they had drunke in a false principle before, that Christ behoued to be a worldly King, *Act. 1. 6.* and this is the reason why the Iewes interpreted the places concerning Christs Kingdome, literally, and not spirituall ; of an earthly Kingdome and not of a spirituall. Fourthly, there are fiue tunicles in the *Eye* to keepe it from any hurt, the first is called *aranea tunica*, like a spiders webbe : the second, *retiformis*, wouen like a net : the third, *uvula*, like a berry : the fourth, *Cornea*, like horne : the fift, *adnatatunica*, the couer of the eye, or the eye-lids. *Dauid* to expresse the speciall care that God hath ouer his Saints, saith, *Thou keepest me as the apple of thine eye, Psalm. 17. 8.* That is, thou hast a speciall care ouer mee, thou guardest mee many wayes, as the apple of the *Eye* is guarded with these fiue tunicles.



A Collation  
betwixt the  
Innocent and  
old Adam.

The *eye* before the fall, was the window to let in good instructions to the soule; but since the fall, it is *proxeneta peccati*, the broker that goeth betwixt the heart and the object, to make vp the sinfull bargain; it is now *pronubus eius, cuius tactus est minister*, the spokesman of the wedding with sinne, and touch is his seruant, and because it is now the most sinfull sence, God hath placed teares in it, which are the tokens of repentance.

The *eye* now is an *adulterous eye*, 2. Pet. 2. 14. the eye now is *oculus nequam*, an euill eye, Mat. 20. 15. it is now a *couetous eye*, Eccle. 37. 7. Give the Lord his honour with a good eye, and diminish not his first fruits. Here he alludes to the custome of the Iewes: for he who had a good eye, payde one of forty, when he payde his first fruits; he who was of a middle sort of eye, payd one of fiftie; but hee who had a *couetous eye*, payde one of sixtie: and they vsed to say, *There goeth the man with the good eye*, meaning the liberal; and, *There goeth the man with the euill eye*, meaning the couetous.

There was a contention vpon a time, betwixt the heart and the eye, which of these two were the cause of sin; which was decided by reason after this sort:

*Cordis causam imputans,  
occasionem Oculo:*

The cause of sinne is in the heart, but the eye is the occasion.

### Of the Eare.

I.

The *Eare* is first an honorable part of the bodie; therefore of olde they did hang Eare-rings and Jewels



Jewels in their Eares, as a signe of honour, *Gen. 24.*  
So when men were disgraced, their *Eare* was bored  
in token of infamie. *Exod. 22.*

Secondly, the *Eare* is an honorable part for in-  
struction: the Philosophers call it *sensum discipline,*  
*the sense for instruction.*

Thirdly for delight, the *Eare* is the most excellent  
sense; therefore *Salomon* calls the *Eares, the daughters*  
*of Musicke. Eccles. 12.*

Fourthly, the *Eare* is the most excellent member  
for grace; for faith commeth by hearing. *Rom. 10.*  
*17.* The Apostle when hee cited that verse of the  
*40. Psalme* in the *9. of the Hebrewes,* hee citeth it  
thus, *Thou hast fitted a bodie for me;* but *Dauid* hath  
it thus, *Thou hast bored mine eare;* why? because his  
*eare* was one of the principal members whereby he  
gaue obedience to God his father.

Fifthly, there is not a member in the bodie that  
God takes such paynes about, as he doth vpon  
the eare; for first, *reuelat aurem,* he vncouers the *eare,*  
or takes a veile off it. *2. Sam. 20.* Secondly, *perforat*  
*aurem,* he bores the *eare. Psal. 40.* as the masters of  
olde bored their seruants eare, that they might  
dwell with them for euer, *Exod. 22.* The first was  
*ad intelligentiam,* for vnderstanding; the second was  
*ad obedientiam,* for obedience. Thirdly, he circumci-  
sles the *eare, Rom. 2. 29.* which includes both the for-  
mer.

Sixtly, there is not a member that the Diuel en-  
vieth more then the *eare,* because it is *Ianua vite,*  
*the gate of life,* as we see in the man possessed with  
a *deafe Diuell, Marke 9. 25.* he possessed that *sence*

2.

3.

4.

5.

6.

A collation be-  
twixt the inno-  
cent and old  
Adam.

as the most excellent, to hinder him from hearing.

Before the fall, the *care* was the gate of life; but since the fall, in the corrupt man, it is the gate of destruction. *Euill speeches corrupt good manners. 1. Cor. 15.* and now he is like vnto the deafe adder, *hee stoppes his care and will not bee enchanted, Psal. 58.*

### Of the Mouth.

*Eccl. 6. 7. Alth at a man labouresh is for his mouth; the mouth, a little and a strait hole, is soone filled.*

A collation be-  
twixt the inno-  
cent and old  
Adam.

Man before his fall was content with little, but since he labouresh not to fill a mouth, but a gulf, as it were the mouth of the Leuiathan.

### Of the Tongue.

1.

The *Tongue* of man is a most honorable member, wherefore it is called *mans honor and his glorie. Gen. 49. 6. Psal. 16. 9. My glory reioyceth; because it is the instrument for to glorifie God.*

2.

Secondly, a man hath two cares, and but one *Tongue*, to teach him to be swift to heare and slow to speake, *Iam. 1. 19.*

3.

Thirdly, there is but one *Tongue* in man, to teach him no: to be *bilinguis*, of a double *Tongue*. God will not haue a *heart and a heart in a man, Psal. 12.* so he will not haue a *Tongue and a Tongue* in him, *Pro. 8. 13.* that is, a double *Tongue*.

A collation be-  
twixt the inno-  
cent and old  
Adam.

Before the fall, the *Tongue* of man was like the *pen of a swift writer, Ps. 45. 1.* and vttered those things which his heart indited: but since the fall, it

is

is a world of iniquitie, and defileth the whole bodie, and setteth on fire the course of nature, and is set on fire of hell. *Iam. 3. 6.* now it is an unruly euill, and filled with deadly poyson. *Iam. 3. 8.*

Before the fall, he spake but with one *Tongue*; but since the fall, he is *bilinguis*, he speaks with a double *Tongue*, *Pro. 2. 13.* and sometimes *trilinguis*, *Eccles. 33.* *Lingua tercia commonit multos*, a third *Tongue* hath troubled many. The *Chalde* paraphrase calleth a backbiter, a man with a threefold *Tongue*, or a *Tongue* which hath three stings. The Iewes giue an example of it in *Doeg*, who killed three at once with his euill report; *Saul*, to whom hee made the euill report; the *Priests*, of whom he made the euill report; and *Himselfe*, who made the euill report.

The Heathen in the dedication of the seuerall parts of mans body, gaue the eares to *Minerua*, the tongue to *Mercurie*, the armes to *Neptune*, and the eye to *Cupid*, &c.

Coll. 2.

Of the Womans Dugge.

God hath placed the *Womans Dugge* in her breast, and not in her belly, as in beasts; and that for two causes: the first is a *Physicall* cause, the second is a *Morall* cause. The *Physicall* cause, God hath placed them so neere the liuer, that the milke might be the better concocted, and the more wholsome for the child: The *Morall* cause, that the woman might impart her affection and loue more to her child, by giuing it sucke with her *Dugge*, which is so neere the heart. The giuing of *Sucke* was one of the

Duplex est cau.  
sa physica et  
moralis.

the greatest bonds of obligation of old, betwixt the mother and the children : when they entreated any thing of their children , they would say , *By these Dugges which gaue thee sucke, I request thee doe this.* Virgil.

### Of the Hand.

By the Hand we promise , and threaten : it is the *right Hand of fellowship*, Gal. 2. 9. We reckon by it, *Wisedome commeth with length of dayes vpon her right Hand*, Prou. 3. 16. The ancients reckoned vpon their *left Hand*, vntill they came to a hundred yeeres , and then they began to reckon vpon their *right Hand*. So the meaning of *Salomon* is , that wisedome should make them to liue a long age, euen to a hundred yeeres. As wee reckon with the *Hand*, so we worship with the *Hand*: *Iob* protests, that *hee blessed not his hand when hee saw the new Moone.* Iob 31. 27. The Idolaters they vsed to kisse their Idols , *Osę* 13. 2. But because they could not reach to the Moone to kisse her , they kissed their *Hand* in homage before the Moone: and *Iob* purged himselfe of this kind of Idolatry. And the speciall prouidence of God is to be marked in the hand of man, that he hath made him to take his meate with his *Hand*, and hath not left him to gather his meate with his lippes, as the beasts doe ; for if man did so, his lippes should become so thicke, that hee should not speake distinctly; we see by experience, that those who haue thicke lippes, speake not distinctly.

of

Of the internall members of  
Mans Bodie.

Of the Heart.

All the passions are seated in the *Heart*; we see in *Feare*, such as are transported therewith, call backe the blood to the *Heart*, as to the place where feare exerciseth her tyrannie, therewith to defend themselves; and therefore it is, that those creatures, that haue the greatest and largest *Hearts*, are most fearefull, because the heat is more largely dispersed within their *Heart*: and consequently, they are lesse able to resist the assaults of feare.

1.

*Object.* But it might seeme, that our anger is seated in the *Gall*, loue in the *Liuor*, and melancholic in the *Splene*, and so the rest, therefore the affections haue not their seat in the *Heart*.

*Ansiv.* These foure humors, seated in the *Gall*, *Liuor*, and *Splene*, are not the seate of the passions; but they are the occasion, whereby the passions are stirred vp; as the abundance of blood in the *Liuor*, stirreth vp the passion of loue which is seated in the *Heart*.

The *Heart* is the first mouer of all the actions of man; for as the first mouer carryeth all the spheres of the Heauen with it, so doth the *Heart* of Man carry all the members of the body with it. In naturall generation, the *Heart* is first framed; and in spirituall regeneration, it is first reformed.

2.

The *Heart* liueth first, and dieth last. So in the

3.

spirituall life, the life of Grace begins in the *Heart* first, and is last felt there: hence it is, that *Michael* the Archangel and the Diuel, *Iud. 9.* stroue no faster about the body of *Moses*, then they doe about the *Heart* of Man; therefore the Lord saith, *Sonne giue me thy Heart, Prou. 23.*

The Iewes compare the *Heart* of Man for the excellency of it, to three things. First, to the holiest of all, where the Lord gaue his answers. So the Lord giues his answers first out of the *Heart*: Secondly, they compare it to *Salomons* throne, as the stateeliest place where the King sits; So the Lord dwels in the *Heart* of Man, as in his throne. Thirdly, to *Moses* Tables, in which he wrote his Law, *Prou. 3. 3. Write Wisedome vpon the Tables of thy Heart.*

A collation betwixt the present and old Adam,

God dwelt in the *Heart* of Man before the fall; but since the fall there is a great change in the *Heart*; for out of the *Heart*, proceed *Murther*, *Adultery*, *euill speakings*, and such, *Math. 15.* It was a great curse which the Prophet denounced against the house of *Ahab*, *2. King. 10. 27.* That it should be turned into a lakes; but a farre greater change now vnto the *Heart* of Man, being now a receptacle of all vncleannesse.

Coll. 2.

The *Heart* of Man before the fall was a wise *Heart*, and placed in his right side, *Eccles. 10. 2.* But the *Heart* of a foole is now in the left side, *Eccles. 10. 2.* The Anatomists marke when the *Heart* inclineth more to the right side; the spirits of these men are more liuely, and are more apt for contemplation; the right hand is the stronger hand, because



caufe more heat proceeds from the *Heart* to the right hand, then to the left: But when the heat equally disperſeth it ſelfe to both the hands, then a man is *Ambidexter*, hee hath the uſe of both the hands equally alike. By the right hand wee doe things more eaſily, becauſe motion proceeds firſt from the *Heart* to it. The meaning then of *Salomon* is, that the *Heart* of the wiſe man, is a ſtrong *Heart*, a couragious *Heart*, apt to doe good, and a moſt honourable part, wherein the Lord hath his reſidence: but the *Heart* of Man ſince the fall, is a weake *Heart*, a faint *Heart*, ſlow to doe any good, and a baſe and ignoble *Heart*.

### Of the Liuer.

The *Liuer* is incloſed by a net called *Reticulum*, the 70. tranſlate it *ſieve*, as yee would ſay an huſke; for euen as the huſke incloſeth the corne, ſo doth this net compaſſe the *Liuer*; and it is to be marked, that God hath fenced the nobleſt parts; as the braine, with *Pia mater*, and *Dura mater*; the *Heart* with *Pericardia*, and the *Liuer* with *Reticulum*.

### Of the Lungs.

The *Lungs*, the bellowes of the voice, are ſeated ſo neere the heart, to teach vs, that ſpeech is but the interpreter of the heart, againſt thoſe who thinke one thing and ſpeake another. To make a man ſpeak truth, three things are neceſſary; firſt, there muſt be veritie in the matter; ſecondly, in the concepi-

tion of the  
reſpect of the  
conſideration of  
the ſubject  
to be ſpoken  
of, and the  
compleatneſſe  
of the ſpeech.



on of him who speaketh, thirdly, in his speech The first must be *signata*, the second *incepta*, the third *in signo*. If the matter be not true, then the conception is false, if the conception be false, then the piece is false. If a man would set the kings armes aright; first, there must bee such a thing as a Lyon; secondly, the Lyon must bee set right vpon the scale; thirdly, the scale must be set right in the waxe: if any of these three be wanting, the kings armes are not rightly set. So the matter which we speake of, must first be true in it selfe: secondly, we must conceiue it rightly; and thirdly, we must vtter it rightly. But in *Logicall* veritie it is other waies; for if there bee an agreement betwixt the matter onely and the *Tongue*, it sufficeth, although it be not rightly taken vp by the minde. As when I say there are *Antipodes*; whether I beleue this to bee true, or not, it makes not much; it is a *Logicall* truth, because there is an agreement betwixt the matter it selfe and the *Tongue*. But a *theologicall* truth will haue an agreement in all the three.

*Veritas, theologia, logica.*

*Conseq.*

*Augustines* notation then of a lie is not perfite: *mentiri est contra mentem ire*; to lye, is to speake contrary to the minde; for it expresseth not fully the nature of a lie; for a man may lie, speaking an vntruth, taking it to be truth; therefore *Iohn* maketh an vntruth a lie, *1. Iob. 2. 4.* Hee that saith, *I know him, and keepeth not his Commandements, is a lyar, and the truth is not in him*: For if the matter bee not true in it selfe, although hee take it to be truth, and so vtter it; yet it is a lie: it is a material lie, and an vntruth, although it be not a formall lie. So *Hereticks*

*Mendacium, materiale, formale.*

tickes broaching their errors, which they take to be truth, teach lies.

Before the fall, man spake as hee thought; but since the fall, he hath found out equiuocations, and mentall referuations, and speaketh oftentimes contrary to that which he meanes.

A Collation  
betwixt the  
Innocent and  
old Adam.

### Of the Ribbes.

There are two sorts of *Ribbes* in the body of man: the first, called by the *Anatomists*, *Costæ legitima*, whereof there are seuen; these defend the vitall parts: the second, *Costæ spuria*, whereof there are five lying to the bellie.

*Quest.* When *Abner* stroke *Hazaël* at the fift *Ribbe*, and *Ioab*, *Amaza*; which of the *Ribbes* is it meant of here?

*Ans.* It is meant of the inferior *Ribbes*, which we call the short *Ribbes*; and any of these five *Ribs* is called the fift *Ribbe*. When *Abner* stricke *Hazaël* at the fift *Ribbe*, he stricke him on the right side, because he was behind him; but when *Ioab* stricke *Amasa*, he stricke him on the left side, because hee was embracing him. The stroke of *Abner* was deadly, because he stricke him through the liuer; and the stroke of *Ioab* was deadly, because he stricke him in at the *Pericardiu*, that compasseth the heart round with water to refrigerate it; for the nether part of the heart reacheth downe to the fift *Ribbe*. When the Souldier pierced Christs side, *Ioh. 19. 34.* it is said, *He pierced his side, and there came forth water and blood*: the *Syriake Paraphrast* saith, *Hee*

*pierced*

pierced his Ribbe : that is, the first Ribbe, where the Pericardium lay.

### Of the Intrailes.

The *Intrailes* are called by the Hebrewes, *Re-chamim*, and by the Greekes *σπλῆν*, the bowels of compassion, *Luk. 1. 78.* When a woman seeth her child in any danger, her bowels earne within her; which is attributed to Christ himselfe, when hee saw the people scattered in the Wildernesse, *Mark. 6. 34.* *σπλῆν*, Hee had compassion upon them: in the Greeke it is, *His bowels did earne with him*; he is, a pitifull high Priest, who is touched with our infirmities, *Heb. 4. 15.*

### Of the Intraile called *Ieiunum intestinum.*

When the meate is out of the stomacke, and the Hungry goute, called *Ieiunum intestinum*, emptie; then man begins to be hungry; this goute by the Greekes is called *πείνη*, and from it comes the Greeke word *νηστεία*, to fast.

### Of the Kidneyes.

The *Kidneyes* lie in a hid and secret part of the body; therefore *David* when he would declare how God knoweth hid and secret things, he saith, *Thou triest my Reines*, *Pf. 139.* that is, *my secretest cogitations*; for although the affections be seated, in the heart, as the cause; yet they are ascribed to the *Reines*,

*Reines*, as the occasion : the cause of sinne is in the Heart, the occasion in the Eye, *Ier. 12. 2. Thou art neere in their mouth, and farre from their Reines.*

Before the fall, all the members of mans body, were the weapons of righteousnesse; but since the fall, they are the weapons of sinne, *Rom. 6. 13. His throat is an open sepulchre, Psal. 5. 9. His feet swift to shed blood, Esai. 59. 7. His right hand, a hand of falsehood, Psal. 26. 10.* In a Sheepe euery thing is good; his wool and his skinne to cloath vs, his flesh to feede vs, his dung to dung the land, his smal guts to be Lute-strings; but in a man since the fall, euery member is hurtfull. In the sacrifices vnder the Law, the caule and the fat about it, was commanded to bee taken from the heart, the liuer, and the kidneys, *Exod. 29. 13. Leuit. 3. 3, 4. Esai. 6. 10.* It was to be taken from the *Heart*, to signifie that the fear of our vnderstanding (which is the heart) is corrupted; from the *Liuer*, to signifie that our anger is corrupted; from the *Kidneys*, to signifie that the seate of our concupiscence is corrupted.

Man before the fall had a beautifull body, answerable to the holinesse of his soule; but since the fall, *Beauty in a woman without grace, is like a ring in a swines snout, Pron. 11. 22.* The Philosopher gaue this counsell to his schollers, euery morning to looke in a glasse, and finding their faces beautifull, they should labour to beautifie their minde accordingly. The ancients said, that beauty was the flower of goodnesse; that is, bodily beauty was the image of the soules goodnesse. But the Prouerbe

now

A collation betwixt the innocent and old Adam.

Coll. 2.

now goth, *The properest man at the Gallowes, and the fairest woman in the Stewes*: those who belie their owne *Physiognomy*, are rather to be punished then others; because they belie that good promise which God hath placed in the face. *Antiochus Epiphanes* by *Daniel* is called *Antiochus Hard-face*, *Dan. 8. 23.* The impudent countenance of him, shewed his peruerse minde. *Socrates* confessed, that the deformitie of his body, did iustly accuse the naturall deformitie of his soule; but that by industry & learning he had corrected that peruersitie of his minde. One looking vpon his deformed body: said vnto him, *ô excellens anima, quam deforme hospitium nacta es; ô excellent soule, how basely art thou lodged in such a body.* The scholars of *Hippocrates* carried vpon a time, the picture of their maister to one *Philomenes*, who was exquisite in *Physiognomie*, desiring his iudgement what he thought of their maister? who said, that he was one much giuen to lechery. But the scholars found fault with *Philomenes*, that hee should so haue iudged of their maister *Hippocrates*; and this they told their maister; who confessed, that *Philomenes* had iudged aright: but he said, the loue of Philosophie, and honesty, had ouercome the corruption of his heart, and he had gotten that by studie, which nature had denied him.

### Of the five Senses.

The spring and originall of the *five Senses*, is in the common sense seated in the fore-part of the head;

head: this *sense* differeth from the rest of the *senses*, as the roote from the branches, and as a line drawn from the point; the objects of all the *senses* are laid vp here as in a store-house, it iudgeth of all the objects: but the particular *sense* considereth onely of the object, as it is present; this *sense* considereth the object, as absent. As all the *senses* haue their beginning from this *Sense*; so all the *Senses*, *Terminantur in hoc sensu, they end in this sense.*

All the *senses* agree in this; first, that their power is passive, by receiuing in, and not by giuing out; *Recipiunt sensilia per immissionem sed discernunt sensilia per emissionem*; They receiue the objects by immission, but they discern them by emission, and looking on them: As the sight which wee haue is not by emission, but by immission, receiuing in the light. Secondly, all the *senses* agree in this; that all receiue singular things, and not vniuersall. Thirdly, vnto euery *sense* there is required a double nerue; the first, to take vp the object without; the second workes according as the minde workes, and directs the intention of the minde to the outward organ: as in seeing there are two nerues; one wherof makes the eie looke from without, to the object; the second nerue is ruled according to the minde, and directs the intention of the minde to the organ. Fourthly, in euery *sense* there must be a proportion betwixt the object and the *sense*, *Quia in mediis delectantur, et in extremis corrumpuntur*, They are delighted in objects proportionable, but extremities corrupt them; as if the object be too little, wee cannot behold it, or if the



sound bee too vehement, it spoiles vs of hearing. Fifthly, to perceiue a thing by *sense*, these things are requisite, the object must be present, but neither too farre, nor too neere. Secondly, there must be a middle to carry the object to the *sense*. Thirdly, the organ must be sound and whole. Fourthly, the mind must be actually intended to the object.

*Differen: sensus,  
ab: ob: et me-  
diu.*

*Vtilitate.*

*Generalitate.*

*Retentione.*

As the *senses* agree in many things, so they differ in many things. First, in their objects, for every one hath a seuerall object. Secondly, in their *Media middles*, because the taste and the touch haue no inward mids; but seeing and hearing haue an outward mids; as the light, and the ayre. Thirdly, in their vilitie, for the taste is most profitable, *Ad conseruationem individui*, for the preservation of our persons; the touch againe discerneth heate and cold, and other elementary qualities, that the creature may eschew things hurtfull; and so it serueth also, *Ad conseruationem speciei*, For the continuance of our kind; but seeing and hearing serue for our instruction. Fourthly, they differ in generalitie, because the touch is not determinate to one organ, (but is seated in all the members of the body) as the rest of the senses are. Fifthly, they differ in retaining of their impressions, for the grossest senses retain most strongly.

If wee consider simply our *Being*, the touch is the most excellent sense, it includeth all the rest in it, and the priuation of it, must be most hurtfull to vs; but if wee consider our *Wel-being*, and comfortable life, then other senses are more deare to vs then our seeing and hearing.

The



The *Touch* in the beast, is the most excellent sense; for when a Dog senteth after a Hare, it is only for the *Touch*, hee delights not in the smell for it selfe, as wee doe; to a naturall man, *Seeing* is a more excellent sense then the *Hearing*, it serueth more to inuention then *Hearing*, it taketh vp the object further off, then the rest of the senses doe; it takes vp the object presently, which hearing doth not so soone. The *Middles* whereby the eye seeth, are farre purer then the mids, by which wee heare; the eye more resembleth the vnderstanding then the hearing doth, *Math. 6. 23. If the eye bee darke, how great is the darkenesse of the body?* Here is meant the blindnesse of the minde, as well as the darkenesse of the body: the eye mooues the imagination more then the hearing doth, therefore to the naturall man it must be the most excellent sense; but to the child of God, hearing is the most excellent sense; *For Faith commeth by hearing, Rom. 10. 17.*

The senses of man before the fall were seruants to reason, and to the affections. But since the fall they labour to peruert the affections, and to draw them from God: there is a fit allegorie, wherein reason is compared to a prudent mother; the affections to a young daughter, fit for marriage; and the fiue senses to fiue sisters; the sight is compared to a Painter; the hearing to a Musitian; the smell to an Apothecary; the taste to a Cooke; and the touch to a Bawde: and euery one of these fiue sisters come by course to this young maide (the affections,) who gaue her consent, and so did her

A collation between the innocent and old Adam.

wiser mother reason also : till a King ( who was God the Father ) sent Embassadors ( his Ministers ) to speake for his Sonne Christ , with whom at last the marriage is perfited.

## CHAP. IIII.

## Of the Immortalitie of the Body.

Prop.

Illust. I.

Immortale multiplex, *in modis* ex dono creationis, ex hypothese, ex dono noue creationis.



Ans, body before the fall was immortal.

A thing is said to be immortal. First, *in modis*, *Essentially*, thus God is onely immortal, *1. Tim. 6. 16*. Secondly, *Ex dono creationis*, by creation, as the Angels and the soule of man. Thirdly, *Ex hypothese*, by condition, as *Adams* body had beene immortal, if hee had stood in Innocencie. Fourthly, *Ex dono noue creationis*, By the resurrection, as our bodies and the new Heauens shall last perpetually after the resurrection.

Illust. 2.

Cibos assimilatus, ut corruptio quae posset accidere ex consuetudine praeiudicis humani custoditur.

The Physicians obserue three estates in man. First, *in maxima*, *Cum plus accedit quam decedit*, when more nourishment remaines with the body, then goeth from the body; this should haue beene in *Adams* posteritie, if he had not fallen. The second estate is *in minima*, *Cum quantum decedit per pugnam, nutritio tantum apponit*: When as much nourishment remaines as decayeth. The third estate is *in maxima*, *Declinans aetas ubi accedit minus quam deficit*, this is the decaying estate of man, when lesse nourishment remaineth then decayeth; and this

was

was not in *Adam* before his fall. When we put water into wine, at the first the wine conuerts the water vnto it; but put often water to it, then all turnes to water. The body of man before the fall should not haue turned to corruption, but still should haue turned the nourishment to wholesome food. It is true, there was some contrarietie here; for other waies he could not haue beene nourished, but this was without the hurt of the whole, which remained whole and persite; so that his body should haue beene *equaliter incorruptibile, Licet non videretur eadem numero materia*. It should still haue remained that selfe-same body, although in it there was some alteration: for euen as *Theſeus* Shippe, (after that he had scoured the Sea from Pirats by her) they hung her vp as a memorie to the posteritie; and the *Athenians*, when any planke or board decayed in her, they put a new planke or board in place of it; so that shee was still, *eadem numero nauis*, that selfe-same Shippe she was before. So should the body of man haue beene still the same body, by supplying new and equall strength for that which failed.

The Church of *Rome* holds, that the body of man before the fall was mortall of it selfe, and that the immortalitie of it, came onely from without, from that supernaturall righteousnesse which God cloathed *Adam* with; and that death is onely but by accident from siene, because it remooueth the bridle, *originall righteousnesse*, which held backe death: & (they say) that the soule required a fit body to exercise her functions; but it could not haue

*Placarchi Mon.  
vid.*

The tenent of  
the Church of  
*Rome*, concern-  
ing the im-  
mortalitie of  
the body.

*Bel'arm: de grat.  
primi boni, ms.  
esp. 9.*

such a body, except made of contrary humors: hence it receiued a body ioyned to it, by accident mortall; which defect (they say) is supplied by that supernaturall righteousnesse.

Againe, they hold, that this necessitie of death which was in nature before the fall, is now turned since the fall into a punishment of sinne. It was naturall before the fall (say they) for a woman to beare children, but after the fall it is painefull, and a punishment of sinne. It was naturall before the fall for the Serpent to glide vpon her bellie, but after the fall, she was to glide with paine vpon her bellie, this was the punishment of sinne. So (say they) death was naturall to man before the fall in his *Pure naturals*, but now it is turned to him vnto punishment of sinne; and as the beasts which sin not, yet die; so should man in his *Pure naturals* haue died, although he had not sinned, if supernaturall righteousnesse had not restrained his death.

*In sensu con-*  
*iuncto non po-*  
*terat mori, sed in*  
*sensu diuiso po-*  
*terat mori.*

But we hold, that *Adams* body in his innocent estate, was naturally incorruptible *ex hypothesi*; that is, so long as he stood in holinesse, there was such a harmony amongst the qualities of his body, that they could breed no distemperature, or bring death to him; his body before the fall might haue died, but this power should neuer haue beene reduced into acte, so long as he obeyed his maker: but it is otherwise mortall now, for now of necessitie hee must die; then it was in *potentia remotissima*, in a most remote power to death, now it is in *potentia propinqua*, in a most neere power: *Angeli non poterant mori, neque neceffe erat eis mori,*  
*Adam*

*Adam poterat mori, sed non neceſſe erat ei mori, ſed Adamo corrupto, neceſſe eſt ei mori; The Angels could not die, neither was it neceſſary that they ſhould die: Adam might die, but it was not neceſſary that he ſhould die; but Adam being corrupted, it is neceſſary that he ſhould die.*

Our reaſons to proove the immortalitie of *A-*  
*dams* bodie before the fall, are theſe.

First, the ſoule deſireth naturally alwayes to bee in the body, therefore naturally it might attaine to this end; (tor naturall deſires before the fall were not fruſtrate) ſo that it behoued the body naturally to be immortal, and not ſupernaturally (as they hold;) for the further clearing of this, wee muſt conſider the ſoule, either in the ſeparation from the body, or as it exiſts after the ſeparation: In the ſeparation from the body, it is contrary to the deſire of the ſoule to bee ſeparate from the body: therefore the naturall deſire of it is to remaine in the body. Again, when the ſoule exiſts out of the body, *eſt præter naturam eius*, it is beſide the nature of the ſoule, although it be not contrary to it, therefore it muſt naturally long to bee in the body againe. They anſwere, That the vnderſtanding creature deſires naturally ſome things which it cannot attaine to but by ſupernaturall meanes; as the ſoules of the bleſſed naturally deſire to be ioyned to their bodies againe, yet they cannot attaine to this, but by a ſupernaturall power, to wit, by the reſurrection. So (ſay they) the ſoule naturally deſires the eternitie of the body, although by nature it cannot attaine to it; but there muſt be

Our reaſons to  
proue that the  
body was nat-  
urally immor-  
tall, and not  
ſupernaturally.

**I. Reaſon.**

*Aliquid eſt con-  
tra aliquid præ-  
ter naturam  
animæ.*

*Eſt lib. 2. diſt.  
19.*

be some supernaturall righteoufnesse, to cause it attaine to this. *Answer.* The case is not alike, after he hath sinned, and before; for after hee had sinned, and the soule separate from the body, naturally it cannot bee ioyned to it againe, but by the supernaturall power of God; but before the fall, the soule should naturally haue attained to that desire, to haue enioyed an immortall body, for it had no desire in it before the fall, which it should shun and flee, as repugnant to the nature of it, to remaine a little while in the body, and afterward to remaine still without the body.

*De summo bono,  
lib. 1. sect. 63.*

*Secundum vegetatiuam et sensitiuam facultatem habuit alicui naturalem, sed secundum superiorem facultatem, habuit alicui supernaturalem.*

Secondly, *Lesius* the Iesuite answers after this manner, That there are three faculties in the soule; the vegetatiue, sensitiue, and vnderstanding faculty; he saith, that the soule should haue had an inclination and desire to the body naturally, according to the vegetatiue and sensitiue faculties, but not according to the vnderstanding or supreme facultie which required a supernaturall power to worke this desire. The soule (saith hee) being satisfied in her naturall desires, in her vegetatiue and sensitiue faculties, cannot long for thole againe, by a supernaturall desire; for it longeth now, to be like the Angels of God; neither marrying, nor giuing in marriage, *Math. 22. 30.* But supernaturally in the estate of blessednesse thee desyreth such a body, which shall not hinder the body to attaine to her supreme and last end. *Answer.* It is true, that after the fall, the vegetatiue and sensitiue faculties hinder the intellectuall facultie to attaine to the supreme end, God; but before the fall, and in the

con-



coniunction of the soule with the body againe, these inferior faculties were subordinate, & shall be subordinate to the superior facultie, & did no waies hinder or shall hinder the superior facultie; therefore the soule naturally before the fall desired, according to all those faculties the coniunction with the body, and so it shall in the resurrection. These be *Leſius* words, *Non abhorret a corpore nisi tale sit, quod libertati et functioni intelligentiæ officiat; It abhorres not a body, but such a body which hindereth the libertie and function of the understanding.* But so it was, that the body of man was such before the fall; therefore the soule desireth naturally the coniunction with the body, in that estate, and likewise shall doe in the life to come.

*Conseq.*

Hence we may gather, that the soule after the resurrection shall enjoy a greater measure of blessednesse, and ioy, then it did before, and that the body shall not bee a hinderance to it, as it is now; for now when it begins to thinke of God and spirituall things, it must bee abstract from the senses, as the Prophets had their most heavenly visions intellectuall, and not by sense; but after the resurrection, the senses shall not be a hinderance, but a furtherance to the soule.

2. Reason.

Adam after his fall liued 930 yeeres, *Gen. 9.* Methusalem 960 yeeres, wanting this supernaturall, i. righteousness; what made this? nothing but the reliques of that naturall immortalitie, which was in man before the fall; therefore it was not supernaturall righteousness that made him immortall.

God made the Israelits cloathes *Last fortie*

3. Reason.



yeeres in the *Wildernesse*, *Deut. 29. 5.* And *Manna* in the golden pot, *Heb. 9. 4.* corruptible in it selfe, yet to last so many hundred yeeres. And if *Iosephs* bones lasted 215. yeeres, *Ios. 24. 31.* And if the *Egyptians* could embalme bodies artificially, that they could continue without corruption, for so many hundred yeeres; how much more could God make *Adams* body to haue continued without corruption naturally, if hee had stood in innocency?

## 4. Reason.

The fourth reason is taken from the cause of death, which is sinne; there was no sinne in his naturall body, and therefore no death. There are three things which follow sinne. First, *Dominium peccati*, the dominion of sinne. Secondly, *Sensus peccati*, the sense of sinne. Thirdly, *Ultimum consequens peccati*, the last consequent of sinne vpon the body when it is turned to dust. The dominion of sinne, is taken away by regeneration; the sense of sinne, is taken away by death; the last consequent of sinne, when the body is turned to ashes (the body all this time being neither *Purum* nor *impurum*, but *non purum*) this is taken away by the resurrection. There was no dominion of sinne in *Adam* before the fall, therefore hee had no need of regeneration; there was no sense of sinne in him, therefore he could not naturally die; the last consequent of sinne was not in him, therefore his body stood not in need of the resurrection.

*Corpus consideratur ut est purum impurum, non purum.*

A collation betwixt the innocent and old *Adam*.

Man before the fall, his body was immortall naturally; Christ the second *Adam* his body was mortall willingly, but not necessarily, for *He tooke*

our infirmities vpon him, *Esay 53. Ioh. 10.* therefore *Augustine* saith well, *Traxit quidem mortalitatem sed non contraxit, et non fuit necessitas in Christo respectu peccati, sed respectu pane.* Hee tooke our mortalitie vpon him, but hee contracted it not by sinne: there was no necessitie whereby Christ should die in respect of sinne, but in respect of the punishment. But man now necessarily dieth, It is appointed for all men to die, *Est illata necessitas Adamo, est innata necessitas nobis, et est assumpta necessitas in Christo:* Necessitie of death was laid vpon Adam for his sinne; necessitie of death is in-bred in vs; but death was willingly assumed by Christ. But yet when hee had once willingly taken vpon him our nature and infirmities, he must die; for it is appointed for all who haue taken our naturall infirmities, to die. A man giues his word willingly for such a summe for his friend, but when he hath willingly giuen it, a necessitie is laid vpon him to pay it. So Christ willingly tooke this debt vpon him, and now must of necessitie pay it.

The first *Adam* before his fall, his body was immortal, *Ex hypothesi*, that is, if he had stood in obedience to God, there should haue been no contrarietie betwixt the humors of his body to haue bred corruption, there should haue been no deformitie or defect in his body. But since the fall, the body is a mortall body, a deformed body, and corruptible. But in the life to come, the soule shall be satisfied in all her desires, and all euill shall be remooued from it, both actuall and potentiall; there shall bee no actuall euill, because grace being

*Triplex necessitas, illata, innata assumpta.*

*A collation betwixt the innocent, old, and glorified Adam.*

*Des.*

*1. Immortalitatis sua impassibilitate.*

*Duplex malum, actuale, et potentiale.*

consummate in them, it excludes all sinne; there shall be no potentiall euill in them, because they being confirmed in goodnesse, they cannot sinne. Now the body in the life to come, shall bee fully subiect to the soule, not onely in respect of the being of it, but also in respect of the actions and passions, the motions, and corporall qualities of it; and then it shall be free from corruption both actual and potentiall: it shall bee free from actual corruption, because there shall be no deformitie or defect in it, and from potentiall corruption, because then they can suffer nothing, that can bee hurtfull to them; therefore they shall be impassible. When wee say the bodies shall be impassible, wee meane of the hurtfull passions that may hurt the body, but other wayes the senses shall haue their comfortable passions from the objects; *Passio sensus est perfectiua, passio nature est afflictiua vel corruptiua*; The passion of the sense, persits the sense, (as Musicke doth our hearing) but the passions of nature corrupts and afflicts nature, as sicknesses. We shall haue small vse of the sense of touch in the life to come, which onely serues for the continuati- on of our kind and persons; this sense is common with the beasts; but the seeing and hearing being more excellent senses, are more spirituall, receiuing more immaterially their objects: these senses shall remaine in the life to come, and suffer by their objects, 1. Cor. 15. 42. *The body is sowne in corruption, and is raised in incorruption.*

Des.

2. *Choristis si-  
ue glorie.*

Adams body before the fall was a g'orious bo- dy, and beautifull; but the body of man since the fall

fall hath lost that glorious beauty, and hath many blemishes in it. But the body in glory shall bee most beautifull, hauing the glory of the soule transparent in it: as we see the colours of the Wine in a glasse; so the glory of the soule shall bee seene in the body; this glory in the body shall be a corporall glory, for this maxime holdeth, *Omne receptum in recipiente, est secundum modum recipientis et non recepti*; Euery thing receiued, is in the thing receiuing, according to the nature of the thing receiuing, and not of the thing receiued. So the body being a corporall thing, receiueth the glory from the soule after a corporall manner. A body may bee saide to bee beautifull three manner of wayes. First, because of the comely proportionable colour of it; as *Abraham* was beautifull, this is a naturall beauty. Secondly, when the light from without doth shine vpon a cleare object, as the Sun vpon a Looking glasse, doth cast a reflex. The third ariseth from an internall light, as the light which is in the Sun or Starres; The beautie which was in *Adam* before the fall, was that naturall beautie arising from the comeliness and proportion of his body, wherein hee exceeded all the sonnes of men; The beautie in *Moses* and *Stephens* face, was like the beauty of the beames of the Sunne reflex't backe vpon the glasse. But the beauty of the glorified bodies shall bee like the beauty of the Sun and the Starres, not from without as the light of the glasse, but from the own inward light: this is that light that is spoken, *Math. 13. The iust shall shine as the Sunne in the Kingdome of my*  
*Father.*

*Triplex pulchritudo, externa forma, procedens ab extrinseco, procedens ab intrinseco.*

*Father.* Christs glorious transfiguration was a forerunner of that glory that wee shall haue in heauen: *Wee shall be made conformable to his glorious body, 1.Ioh.3.2.* This glory in Christs transfiguration, in respect of the Essence, was all one with the glory in the life to come, but it differeth in measure from that measure which he hath in Heauen, because it was not permanent, but onely for a time, as the Sunne inlightens the Ayre. Againe, in the transfiguration it was onely in his face, but in glory it is through his whole body, therefore the Apostle calls it *His glorious body, 1.Cor.15.* Thirdly, in the transfiguration his cloaths were made white; but in glory his body is not cloathed, *1.Cor.15.43. It is sown in dishonour, and riseth in glory.*

*Dos.*  
3. *Agilitatiu.*

*Adams* body before the fall, was a nimble body and agile, fit for the discharge of the functions of his soule; for if *Asahel* was swift as a Roe, *2.Sam. 2.* much more was *Adams* body. Man since the fall, hath a heauy and a lumpish body, vnapt to execute the functions of the soule; neither can it performe those actions which the soule requires of it. But in glory, the soule hauing attained to the fulnesse of the desires of it, the desires of the soule moouing the body, the body must be most nimble to obey. In the first *Adam* there was no resistance in the body to the soule, but in the glorified *Adam* the soule shall communicate to the body such power, that it shal be most ready to obey it. Besides the glory that shall redound from the soule to the body, the soule and body both shall be replenished with the Spirit of God, which shall make the bodies



bodies nimble and agile, and not heauy and dull as they are now. One Eg before it be hatcht, is heauy and sinketh downe; but when it is hatcht, & full of spirits, then it fleeth: So these bodies which are heauy and dull now, being then replenished with the Spirit of God, shall be agile and nimble; therefore the Apostle saith, *Wee shall bee taken up to meet Christ, 1. Cor. 15.* Our bodies then being agile, wee shall meet Christ in the Ayre, *1. Cor. 15. 43.* *It is sowne in weakenesse, and raised in power.*

The first *Adams* body was a naturall body, and was to bee entertained by food as our bodies, to preserue it from corruption. The old *Adams* body, although it be entertained by food; yet cannot be preserued from corruption. But the soule of the glorified *Adam* enioying God, adheres to him perfectly; therefore the body enioying the soule, shall be perfectly subiect to the soule, and shall be participant of the soules properties so farre as possible it can, hauing the vegetatiue and sensitiue facultie fully subiect to the reasonable soule, *Then the meate and drinke of the soule shall be, to doe the will of the Father, Ioh. 4. 34.* And to liue vpon *that hid Manna, Reuel. 2.* The nature of euery thing is more perfect, the more it is subiect to the forme; but, then the body shall be most perfect, and therefore then most subiect to the soule, *1. Cor. 15. 44.* *It is sowne a naturall body, and riseth a spirituall body;* It is called a spirituall body, not that it is turned into a Spirit, but because it shall be altogether ruled by the Spirit.

*Dos.*

*4. Subtilitatis,  
sive spirituali-  
tatis.*

## CHAP. V.

## Of the perfection of Mans Body.

Prop.

Illust. 1.



An was created a middle, betwixt the superior and inferior creatures.

There is life in Angel and Man, but more excellently in the Angel then Man ; so there is life in Man and in the Beast, but more excellently in Man then in the Beast, and in this, Man may reioyce, that there is no creature which disdaines to serue him ; yea, *The Angels are ministring spirits for his good, Psal. 104. 4.* And no maruell that hee is beloued of all these, seeing all of these in some sort, and euery one of them, both earthly and heavenly things doe like him, because he is a middle in which both agree ; and as the Jewes saide, *2. Sam. 19. 43. Haue wee not all a part in Dauid the King ?* So all the creatures say, *Haue we not all a part in Man ?*

Illust. 2.

*Qua duplex  
mundus, elemen-  
tari, celestis, su-  
permundanus, et  
microcosmos.*

There are three worlds, and man is the fourth. First, the elementary world. Secondly, the celestiall world. Thirdly, the angelicall or supercelestiall. Fourthly, the little world, Man. And these things which are found in the inferior worlds, are likewise found in the superior ; wee haue here below the elementary fire, here it is *ignis urens*, burning fire : This same fire is the Heauens, and there it is *ignis foueus et viuificans*, it quickeneth and nourisheth all things. There is fire aboue in the celestiall spirits,



Spirits, and there it is, *ignis ardens et amor Serephicus*, burning in loue; Man the fourth world hath all these three sorts of fire in him. First, the elementary fire, in the composition of his body of the foure elements. Secondly, the celestiall fire, the influence of the Planets in him. Thirdly, the supercelestiall fire, the loue of God heating and burning within him, *Luk. 24. Did not our hearts burne within vs?*

God hath ioyned all things in the world, *per media*, by middies; as first, hee hath coupled the earth and the water by *slime*; so the ayre and the water by *vapours*; the *exhaltations* are a middle betwixt the ayre and the fire; *argilla*, or *marle*, a middle betwixt *slime* and *stones*; So the *chrystall* betwixt water and the *diamont*; *mercury* or *quick-siluer*, betwixt water and *mettels*; *Pyrrhites* the *firestone* or *marcasite*, betwixt *stones* and *mettles*; the *corall* betwixt *roots* and *stones*, which hath both a roote and branches; *Zoophyta*, or plants resembling liuing creatures (as the *Mandrage* resembling a man, the hearbe called the *scythian lambe*, resembling a lambe) are a middle betwixt *animals* and *plants*; So *amphibia*; (as the *seale* and such) betwixt the *beasts* liuing on earth, and in the sea; so *Struthio camelus* the *Ostrich* betwixt *fowles* & *beasts*; So the *fleeing fishes* are a middle, betwixt the *fowles* and the *fishes*; the *batt* betwixt *creeping things* and the *fowles*; the *hermaphrodite* betwixt *man* and *woman*; the *ape* betwixt a *man* and a *beast*, and *man* betwixt the *beast* and *angels*.

A collation betwixt the child in his mothers belly,

H

and

Illust. 3.

A collation of Man betwene the three estates of his life.

and when he liues here after he is borne, and when he liued vnder the ceremoniall Law.

1.

In the mothers belly, the first seuen dayes it is seed onely, and then there is feare onely of effluitions, but if the mother retaine the seede the first seuen dayes, then there is hope that it will be *embryo*, that is an imperfect child in the mothers belly; after the seuenth day till the fortieth day, then there is danger that she is abort; if she part not with this before the fortieth day, then it is *fatus viuens* a liuing child, till the birth.

2.

When the child is borne, if hee liue till the seuenth yeere, then there is hope that hee shall be liuely, and if he liue till the fortieth yeere, that then he vsually comes to his perfection and wisdom.

3.

Answerable to these vnder the ceremoniall law, were the children passing the first seuen dayes, who were circumcised the eight, & the fortieth day were to be presented before the Lord, *Leuit. 12.6.*

## CHAP. VI.

## Of the Soule of Man.

Prop.

Illust. 1.

That the liues  
of beasts are  
mortall.

I. Reason.



He soule of man is an immortall substance.

The opposition betwixt the life of the beast, and the soule of man, sheweth that the soule of man is immortall. First, the life of the beast is mortall, and perishes with the body, because there is no operation in

in the sensitiue facultie without the organs of the body, but in the beast there is no operation found about the sensitiue facultie, for they neither vnderstand nor reason, *Psal. 32. 9. Be not like the horse or mule, in whom there is neither understanding nor reason.* That the beasts neither can vnderstand nor reason, it is manifest thus, because all beasts and fowles of the same kind worke alwayes alike, (being mooued onely by nature, and not by art) as all the Swallowes make their neasts alike, and all the Spiders weaue their webbes alike; therefore the beast can worke nothing without the organs of the body: whereupon it followeth, that when the body of the beast perisheth, the life perisheth also.

In every thing which may attaine to any perfection, there is found a naturall desire to that perfection: that is good which every thing desireth; but every thing desireth the owne proper goodnesse: in beasts there is no desire found, but in the preservation of their kind by generation; they haue this desire, *hic et nunc*, at this time, and in this place; but their desire reacheth not to perpetuities, for the beast is not capable of perpetuities, therefore the life of the beast is mortall.

2. Reason.

Delights perfect the operation, and as sawces giue a good relish to the meat, so are delights to our workes: when any thing hath attained the owne proper end, it breeds delight: but all the delight in beasts, is onely for the preservation of their bodies; for they delight not in sounds, smells, or in colours; but so farre, as they serue onely to stirre vp their

3. Reason.

appetite to meate or to prouoke them to lust, as when the Elephant beholds red colours, it mooues him not to fight, but stirres him vp to lust, and being thus enflamed hee fights, but simply his lust is stirred vp by it; Therefore the beasts haue no delight but in bodily and sensuall things, and doe nothing but by the body: therefore *Leuit. 17. 11. The life of the beast is said to be in the blood;* which is not to be found so in the soule of man.

*Reason. 4.*

If the sense receiued things without a bodily organ, then any of the senses should receiue in them both colours, sounds, smells and tastes, because an immortall substance doth apprehend all the formes alike; as wee see in the vnderstanding vsing no bodily organ, it vnderstands all sensible things alike. Therefore the sensitiue facultie is still bound to the organs of the body.

*Reason. 5.*

The sense is corrupted by a vehement object, as the sight is dazled, and the eares are dulled, by too vehement objects of seeing and hearing: but the vnderstanding, the more it apprehends, the more it is perfected; because it vseth no bodily organ as the sense doth.

*Object.* But it may be objected against this out of *Act. 26. 24. Too much learning hath made thee madde;* then it may seeme that the vnderstanding is dulled by learning, and not perfected.

*Answ.* When a man becomes madde through learning, it is not the vnderstanding simply that is madde, but the distraction is in the sensitiue part arising from the ill constitution of the body.

*Conseq.*

The soules of beasts are mortall, therefore

*Plato*

*Plato* and *Pythagoras* erred, who held that they were immortall.

CHAP. VII.

*Of the Immortalitie of the Soule.*



Hat the Soule of Man is immortall it is prooued by these reasons.

*Reason. 1.*

First, the Soule when it vnderstands any thing, it abstracts from the thing which it vnderstands, all quantitie, qualitie, place and time, changing it into a more immateriall and intelligible nature; which is vniuersalitie, and looseth the particular and indiuiduall nature: as our stomackes when they receiue meate, change and alter the outward accidents of the nourishment to the owne nature, whereby it becomes flesh and blood. So the Soule when it conceiueth of a thing, it separateth all these dregges of particular circumstances from the body, and conceiues it vniuersally in the minde. When a man looketh vpon a horse, hee seeth him of such quantitie, of such a colour, and in such a place; but when he is conceiued in the mind, then it is an vniuersall notion agreeing to all horses. As the thing conceiued in the minde is not visible, because it hath no colours, it is not audible because it hath no sound, it hath no quantitie, as bigge or little: So the Soule it selfe must be of this nature, without all these; quantity, quality, time, & place; &



Reason. 2.

therefore cannot bee corruptible.

If the Soule were mortall, then it should follow, that the naturall desire should bee frustrate, but the naturall desires (which are not sinnefull in the Soule) cannot be frustrate, *Natura nihil facit frustra, Nature doth nothing in vaine*; it should be in vaine, if there were not something to content it, which being not found vpon earth, must be sought for in heauen; therefore the Soule is immortall. A sinful desire cannot be fulfilled: as if one should desire to be an Angel; but naturall desires, (as the desire to be happy and to bee free of misery) cannot bee fulfilled in this life; therefore it must bee fulfilled the life to come: naturally euery man desires to haue a being after his body is dissolued; hence is that desire which men haue to leaue a good name behind them, and so the desire that they haue that their posteritie be well, and that their friends agree and such: and from this naturall desire, come these ambitious desires in men who are desirous to erect monuments and sepulchres after their death, and, *to call their lands after their name, Psal. 19. 12.* So *Abfalon* for a memoriall of himselfe, set vp a pillar in the Kings dale, *2. Sam. 18. 18.* And the poorest tradesmen hath this desire when hee can reach no higher, he will haue a stone laid vpon him, with his marke and name vpon it; this very ambitious desire in man is a testimony in his minde that hee acknowledgeth the immortalitie of the Soule.

Dis. 44. 9. 3.

*Quest. Scotus* mooues the question here, how shall wee know that these naturall desires are agreeable to reason, and that they must bee fulfilled

filled because they are naturall?

*Ans.* He answeres, that this desire of the immortalitie of the Soule is naturall, because it longeth to haue man a perfect man; for man is not a perfect man, while hee hath a Soule and a Body ioyned together after they are separate, so that this desire cannot be a sinfull desire, because it is from the God of nature. Things without life seeke their preservation, *secundum numerum*, in their owne particular being, and resist those things which labour to dissolue them; beasts againe desire the continuance of their kind *ut nunc*, onely for the present, they desire not the continuance of their kind perpetually; but man naturally desireth *esse absolutum suum*, his perpetuall being, included within no bounds.

The Soule is no bodily thing, therefore it is not corruptible; if it bee a body, it must bee finite, and consequently cannot haue an infinite power; but the power of the Soule is in a manner infinite in vnderstanding, comprehending not onely singular things, but the kinds of all things, and vniuersalitie; therefore the vnderstanding cannot be a Body, and consequently not mortall.

*Obiect.* But it may seeme, that the sunne and fire which are bodies, may multiply things to an infinite number; and therefore bodily things may haue power in infinite things, as well as intellectuall.

*Ans.* The fire may consume singular things, by adding continually fewell to it; it cannot consume *species rerum*, the kinds of things. But this

Reason. 3.

is



is the perfection of the vnderstanding, that it conceiue not onely singular things, but also all kinds of things, and vniuersall things, (that in a manner are infinite,) and so where the vnderstanding receiue these things it is not corrupted by them, neither corrupts them, but is perfected by them.

*Reason. 4.*

Euery corruptible thing is subiect to time and motion; but the Soule is neither subiect to time nor motion; therefore the Soule is not corruptible: That the Soule is not subiect to motion it is cleared thus; motion hindereth the Soule to attaine to the owne perfection, the Soule being free from motion and perturbation is most perfect, and then it is most fit to vnderstand things; as the water the more cleare it is, it receiues the similitude of the face more clearely. Therefore it was that *Elisha* when he was to receiue the illumination of prophecy, he called for a Minstrel, *2. King. 3. 14.* to play *sa* I musicke to settle his affections.

*Reason. 5.*

These things that are true, haue no neede of a lye to further them; but to vse the immortalitie of the Soule as a middle to further vs, to the duties which wee are bound to doe, were to vse a lie if the Soule were not immortall; for many religious duties which wee are bound to performe, require the contempt of this life, as the restraining of pleasures, which a man could not doe if hee had not hope of immortalitie, in which hee findeth the recompence of his losses. This perswasion of immortalitie, made the Heathen vndergoe death for the safetie of their countrey, and if our last end were onely in this life, then all that wee doe should be

be for this last end, to ayme at it, to procure it, and neuer to crosse it: it were great madnesse in men, to vndergoe so many hard things as they doe, if they had not a perswasion in their hearts of this immortalitie, if wee hope onely in this life, *Then of all men we are most miserable, 1. Cor. 15.* and if the Soule were not immortal, Christ would neuer haue commended him, who hated his owne Soule in this world, that he may gaine it in the life to come, *Mark. 8. 35.*

The Soule is immortall because God is iust; for God being the iudge of all, *Gen. 18. 23.* it behoueth him to punish the wicked, and to reward the iust; but if God did not this in another life, hee should neuer doe it; for in this life, *the wicked flourish, and the iust are afflicted, Psal. 37.* therefore as God is iust, there remaines another life, wherein the soules of the godly are rewarded for wel-doing, the Prophet saith, *Ier. 12.* concerning euery mans reward, *O Lord thou art iust when I plead with thee, yet let me talke with thee of thy iudgements, why doth the way of the wicked prosper, and why goeth it well with them that doe wickedly.* To the which objection he answereth; (that hee may defend the iustice of God) *Gather them together as a flocke to the sacrifice;* whereby hee signifieth that after this life, they shall smart in the life to come, howsoeuer they haue escaped in this life. So Christ in the parable, *Luk. 16.* bringeth in *Abraham* defending the iustice of God against the *Rich glutton. Mat. 22. 32. 33.* *God is the God of the liuing, and not the God of the dead.* As Christ prooues out of this

*Reason. 6.*

*Reason. 7.*

place, the resurrection of the body; so hence is clearly prooued the immortalitie of the Soule: for when God makes a couenant with his owne, it is a perpetuall couenant, therefore it is called a couenant of salt, to note the perpetuities of it, *Num. 18. 19.* If these with whom God makes his couenant existe not, then the couenant must of necessitie cease; but the couenant of God indures for euer; therefore these with whom he makes the couenant must liue for euer. God calling himselfe the God of the Patriarches after their death, *Exod. 3. 6.* then the Soules must bee immortall after the separation from the Body.

Reason. 8.

It is saide of *Iosias*, although hee was slaine in the battaile, yet, *He was gathered in peace to his fathers*, then hee must bee gathered to the spirits of his fathers who enioy peace, for hee was not gathered in peace in his body; *For hee was slaine, 2. Chron. 35.* It is saide of *Abraham* onely that hee was gathered to the body of *Sarah*, *Gen. 25. 10.* but of the rest simply it is said, they were gathered to their fathers; that is, their Soules were bound up in the bundle of life, *2. Sam. 25. 29.* which being well marked, is a good argument for the Soules immortalitie, and that it was knowne vnder the old Testament; by the fathers here, are meant, *The spirits of the iust men made perfect, Heb. 12. 23.*

Reason. 9.  
Quest. 1. Tuse.

The Heathen most of them were perswaded of the immortalitie of the Soule. *Cicero* cited out of *Socrates*, that the Swanne was dedicated to *Apollo*, because shee sang sweetly before her death, like

like the children of God, who sing sweetely before they die; being perswaded of this immortalitie, die pleasantly singing, their last most ioyfull song. And the *Romanes* when their great men died, and when their bodies were burnt to ashes, they caused an Eagle flee and mount on high, to signifie that the Soule was immortall, and perished not with the body.

*Obiect.* If the Soule be immortall, how is it said to die?

*Ans.* The Soule of Man hath a twofold life, one *absolute*, another *relative*. The *absolute* or *essentiall* life of the Soule is neuer loosed, for the essence of the Soule is *Metaphysicall*, hauing a beginning but no end, hauing no corruptiō within it; the second sort of life which the Soule hath is *relative*, hauing relation to God, and getting grace from him, this life may bee lost, for it is not of the essence of the Soule, this last sort of life in the Soule, which to vs is *relative*, to Christ is *personall* and cannot bee lost. Some perhaps may thinke that this distinction may bee more shortly expressed, and more plainely, by the life of nature, and the life of grace; but they are mistaken, for both these sorts of liues, as well *essentiall* as *relative*, were naturall to *Adam* before his fall.

Our Soules are immortall substances, and as the *Chaldeans* say, *in eodem cratere temperatas esse animas nostras cum celestibus*, our Soules are tempered in the same mortar with the heavenly spirits; therefore wee should not bee their seruants, neither should wee measure our condition by our weake

Duplex vita, absolute et personall seu relative.

Conseq.

A collation  
betwixt the  
first Adam and  
old Adam

bodies ; but remember that wee haue spirits onely subiect to him , *who is the Lord of our Spirits, Reuel. 22. 6.*

The Soule is immortall; the *Sadduces* he'd, that *the Soule was mortall, Act. 23. 8.* and they saide, *Let vs eate, let vs drinke, to morrow wee shall die;* and the Apostle, *Cor. 18. 23.* hath it in the present tense, *morimur, we die*, to note the beastlinesse of these wretches, who thought they should bee quite extinguished, both in Soule and Body presently, like beasts knockt on the head : and if any man asked them, why then study you to keepe the Commandements of God, seeing yee belecue not the immortalitie of the Soule ? they answered, that it might goe well with them in this life ; but men now, who professe the immortalitie of the Soule, yet study not to keepe Gods Commandements, that it may goe well with them in the life to come. *Augustine* professed, if hee were perswaded, that the Soule were mortall, then of all sects hee would make choyse to be an *Epicurian*.

## CHAP. VIII:

### Of the coniunction of the Soule with the Body

Prop.

Illust. I.

**T**He Soule is ioyned to the Body immediately.

The forme is ioyned to the matter without any middle, but the Soule is the forme to the Body : therefore the Soule is ioyned to the Body without any middle. The



The Soule is ioyned to the Body; hence wee may gather that there are intellectuall Spirits or Angels which haue no Bodies; for if two things be ioyned together, the one perfect, the other more imperfect; if the more imperfect bee found alone, much more is the more perfect: we see that there are Bodies without Spirits; therefore there must bee Spirits without Bodies. Secondly, these things that are inseparable, the one cannot be found without the other, but these things that are accidentally ioyned together, the one may bee found without the other, as whitenesse and sweetenesse, are but accidentally found in Sugar, for whitenesse may bee found, where there is no sweetenesse, as in Snow; so sweetenesse may be found where there is no whitenesse, as in a Figge: therefore sweetnesse and whitenesse are but accidentally ioyned together in the Sugar; so the Body & the Spirit are but accidentally ioyned together; therefore there are Spirits that subsist by themselves without Bodies.

*Obiect.* But how is the Soule ioyned accidentally to the Body, seeing the Soule is the essentiall forme to the Body which animates it.

*Ans.* The Soule, as the Soule is the essentiall forme to the body, and so it is inseparable, but the Soule as it is an intellectuall Spirit is accedentially ioyned to the Body, and may be separate from it.

*Obiect.* But it might seeme that the Apostle puts the Spirit betwixt the Soule and body, as a middle to ioyne them together, therefore the Soule and Body are not ioyned immediately. 1. Theß. 5. 23. Hee prays, that God would sanctifie them in

*Conseq.*

*Duplex inseparabilitas, logica et physica.*

*Inseparabile logicum quod cogitationes potest separari tantum ut visibilitas in homine. Inseparabile physicum cum unum non dependeat ab alio necessario ut nigredo in cornu.*

their Spirits, Soules, and Bodies.

*Ans.* By the Spirit is not meant here a third thing, which ioynes the Soule and the Body together; but by the Spirit he meanes the gift of sanctification, which is through the whole Man both in Soule and body opposite to the *Old Man*, *Rom. 7.*

*Conseq.*

The Soule is ioyned immediately to the Body, therefore *Auerrois* erred, who held that the phantasies or imaginations were a middle to ioync the Soule and the Body together. So these who held that the Soule was ioyned to the Body, by corporall Spirits: and so these who held that they were ioyned together by light.

*Prop.*

The Soule being one, yet hath three distinct Faculties, the *Vegetative*, *Sensitive*, and *Reasonable* faculties.

*Illust.*

*Anima vegetativa et sensitiva, est virtus seminis, praparaus materiam ad recipiendam formam intellectualem.*

In the conception the *Vegetative* and *Sensitive* faculties are virtually in the seed, vntill the fortieth day, and after the fortieth day the reasonable Soule is infused, they giue place and it animates the Body; *Exod. 21. 22.* If two striue together, if one of them strike a woman with child that shee part with her child, and there be no hurt, neither to the mother nor to the child, then the striker shall not die, but if there follow death of either of them, then the striker shall die. If shee part with the child before it bee quicke in her belly, then shee shall not die; but if it be a quicke child, and shee part with it, then hee shall die. *Physitions* and *Canonists* hold, that before the fortieth day it is not a liuing child; It is then callen *Golem*, *Psal. 139. 16.* *Massa rudis, corpus imperfectum*, before the members bee fashioned in

it;



it; The 70. read these wordes, *Exod. 21. 22.*

*ἄτεκνον μαιωτόν*, *Non signatum*, which they referre to the imperfect chld when the woman abhors; and the *Rabines* call it *Asiman*, which word they borrowed from the *Greekes*, as money not sealed or stamped; therefore the Law saith, *Si exierint jelladéha, nati eius, her sonnes*, the Law then meaneth of a perfect and a formed Infant, when a reasonable Soule quickens it; Why should one giue life for life, when as yet the life is not perfect? *Adams* body perfectly fashioned, saith *Augustine*, receiued life and not before. So Infants bodies perfectly fashioned receiue the reasonable Soule.

The Soule is ioyned to the Body to make vp one person. *Prop.*

The Soule is not in the Body, as a man dwelling in his house, or a Sayler in the shippe; for a house will stand without the man, but the Body decayeth without the Soule; shee is not in the Body as the Spider in her webbe, as *Chalcidius* held, determinate to one part of the Body, and from thence giuing vertue and influence to the whole Body; as the Spider dwelling in the middle of her Cob-web, feels the least touch in the webbe, either within or without: Neither dwels the Soule in the Body as water into a vessell; or as one liquor into another; or as the heate in the fire; but as the morning light imparts her beames here and there, and in an instant doth vnite her selfe to the transparent ayre, in all and euery part thereof, still resting whole when the ayre is diuided, abiding pure when the ayre is corrupted. So the Soule filleth the  
*Illust.*  
the

the Body, being all in all, and all in euery part ; and as the Sun bringeth the light from aboue, although wee behold it the ayre ; so the Soule springs from the eternall light, although shee show her powers in the Body ; and as the Sunne in diuers places worketh diuers effects, here Haruest, there Spring ; here Euening, there Morning ; so doth the Soule in our little world worke diuersely, vpon diuers obiects, here shee attracts, there shee decocts ; here shee quickens, there shee makes to grow ; the light shines by it selfe, without the ayre, but not the ayre without the light ; so the Soule liues by it selfe, but the body cannot liue without the Soule. But as in all comparisons there is some dissimilitude, so it is here ; for the light is but a qualitie, but the Soule is a substance, the light comes from the substance of the Sunne, but the Soule is not of the Essence of God. This coniunction betwixt the Soule and the Body is so neere, that it makes vp one Person, and this is the reason, why *the Soules long for the Bodies. Reuel. 6. 10. To bee ioyned againe to them in the resurrection.*

*Conseq.*

The Soule was ioyned to the Body to make vp one Person and to dwell perpetually in the Body, but since the fall, the Soule is from home in the Body, *and absent from the Lord. 2. Cor. 6.*

*Prop.*

The Soule is appointed onely to animate one Body.

*Illust.*

*Anima non est  
vmbilis omni  
corpori sed orga-  
nico, et naturali  
ad susceptionem  
corporis apto.*

The Body of a flee, must onely haue the life of a flee in it, the Soule of a Man cannot animate the Body of an other Man, or an Elephant, *Materiae individuales eiusdem speciei sunt ita determinatae,*

*ut*

*ut nullam aliam formam ejusdem speciei recipere possunt*, that is, Every Body of that same kind is so determinate, that it cannot receive any other forme of the same kind, but the owne.

The Soule can animate no Body but the owne body of it; therefore they erre who thinke that the Soule of Man may enter into the Body of a beast and animate it, 2. the *Pythagorians* and the Jewes erre, who held that the Soules went from one Body to another. *Mark. 6. 16.*

The Soule was placed in the Body, to animate and to rule it.

There are two things required in a forme. First, that it giue a being to the matter. Secondly, that the forme and matter make vp one thing; so doth the Soule of Man giue being to the Body, & makes vp one Person with the Body.

*Obiect.* But seeing the Soule is a spirituall thing, and the Body corporall of two different natures, how can they make vp one Person?

*Answ.* The more excellent that the forme is, the more nearely it is ioyned to the matter, and makes the nearer coniunction with it. So the Soule of Man ioyned with his Body makes a more stricter coniunction then the life of a beast ioyned with his Body. But if the Body were of that same nature with the Soule, it shuld not make vp one person, as the life of the beast ioyned with the Body makes not vp one Person, because of the basenesse of the forme which is onely drawne out of the matter.

Wee beleene that Christ tooke vpon him the

K

nature

*Conseq.*

*Prop.*

*Illust. 1.*

*Illust. 2.*

nature of Man ; and therefore a Soule : which would not follow if the Soule were not an essential part of Man , but onely a ruler of the Body. Christs Diuinitie might haue ruled his humanitie; But *Apollinaris* was condemned , for taking away of Christs Soule, and putting onely his Diuinitie in place of a Soule to rule the Body.

There are some formes which rule only the Body, but doe not animate them, as the Angels, when they tooke Bodies vpon them; *Angelorum operationes in corporibus non fuerant vitales* , These things which the Angels did in the Bodies were not vitall; They ruled the Bodies , but they informed them not, and they onely moued the Bodies. Secondly, there are some formes that informe things but do not rule them, as the formes of things without life. Thirdly, there are formes which informe and rule, as the Soule of Man in the Body.

*Object.* It is saide that the Angels did eate and drinke, *Gen. 18.* Therefore they haue exercised these vitall functions in the Body.

*Ans.* *Theodoret* answers; *Metaphoricè non propriè dicuntur edere* ; They are saide to eate by way of metaphore , but not properly ; because of the manner of the true eating ; and the Philosopher saith, that, *Vox est actus animati corporis*, The voyce is the acte of the liuing creature ; but when a Lute giueth a sound , it is but metaphorically a voyce (saith hee:) So the eating of the Angels was but metaphorically a eating, for they eate not to digest, or to nourish these Bodies.

*Aristot. 2. de  
anim.*

*Conseq.*

In this that the Soule is ioyned to the Body as  
the

the forme, wee may admire the meruailous worke of God, for if *Dauid* wondred at the meruailous fashioning of the Body in his mothers wombe, *Pfal. 139.* much more may wee admire the meruailous coniunction of the Soule with the Body, for wee may obserue that the highest of the lowest kind, is ioyned alwayes to the lowest of the highest kind, as the lowest of liuing creatures (which haue life) is the shel-fish; as the Oyster differeth little from the life of the plant, it comes nearer in order to the beast then the plant doth, because it feelles; therefore it is well saide by one, *Sapientia Dei coniungit fines superiorum principijs inferiorum*; the wisedome of God hath conioyned the ends of the superior with the beginning of the inferior; as the shel-fish to bee the basest amongst the sensitiue, and more noble then the vegetatiue. So the Body of Man is the most excellent and highest in degree of the inferior creatures; the Soule (again) of Man is the lowest of intellectuall Spirits; marke then how these two are ioyned together. Therefore firstly the Soule of Man hath beene compared by some to the horizon, for as the horizon separates the vpper parts of the world from the nether, to our sight, and yet the sphere is one; so doth the Soule separate the intellectuall substances from the earthly bodfes, and yet it is one with them both. And as *Hercules* was saide to bee, *Partim apud superos partim apud inferos*; so is the Soule, partly with the Spirits aboue, and partly with the Bodies below.

*The Aquinas contra gent.*

*Prop.*

The Bodie ioyned to the Soule, maketh the Soule a complete Spirit.

K 2

The



*Illust.*

The angels without bodies are *spiritus completi*; but our Soules without the Bodies are incomplete spirits. The Angels when they assumed Bodies, it was not to their perfection, but for their ministry. *Non quibus iuventur sed quibus iuvent*, Not that they were helped by these Bodies, but that they might helpe vs. They have a double action, one of contemplation, another of ministry; for contemplation, to behold the face of God continually, *Math. 18. 10.* They tooke not Bodies vpon them, but onely for their ministry to vs; but the Soule of Man is an incomplete Spirit, without the Bodie.

*Prop.*

The Soule was ioyned to the body, to goe vpw-  
ward to God, and not to bee depressed by the  
Bodie.

*Illust.*

When water and oyle are put together, the oyle  
being more aieriall goeth aboue, and the water be-  
ing heauy goeth vnder; so the Soule being more  
celestiall went vpwrd, and was not drawne downe  
by the Body, when Man stood in innocency.

*Prop.*

*Illust.*

*Anima est sim-  
plex in essentia  
et multiplex in  
potestate.*

The Soule hath sundry operations in the Body.  
When it groweth, it is called *anima*; when it  
contemplates, it is called a *spirit*; when it seeth and  
heareth, it is called *sense*; when it is wise, it is cal-  
led *animus*; when it discernes, it is called *reason*; when  
it remembers, it is called *memory*; when it assents  
lightly, it is called *opinion*; when shee defineth a  
truth by certaine principles, then it is called *iudge-  
ment*.

*Prop.*

God hath wisely placed the faculties of the  
Soule and the Body.

He

Hee hath placed the *intellectuall facultie* in the *Braine*, as highest; the *affections* in the *Heart*, the *naturall part* in the *Liver* and *Stomache*; hee hath placed the *understanding* in the *Head*, as in the throne; in the *Heart*, as in the chambers; but the rest of the *inferior faculties* hee hath placed below, as it were in the Kitchen: and as it were an unseemely thing for a Prince, to be sitting in the Kitchen, and neuer to minde matters of estate; so it is a base thing for the Soule to haue minde of nothing but of eating and drinking, and to choose *Martha* her part, but neuer *Maries*, *Luk. 10. 42.*

Man before his fall liued the life of God, but since the fall he liues onely the naturall life, and few liue the life of grace. There is so little life in the shell-fish, that wee cannot tell whether they liue the life of the plant or the sensitiue life. So the life of God is so weake in many men; that wee cannot tell whither it bee the naturall life or the spirituall life which they liue. *Zeuxes* the Painter painted grapes so liuely, that hee deceiued the birds, and made them come fleeing to them. *Dedalus* made *Automata*, images mouing by themselves, he made men belieue that they were liuing; but *Pygmalion* made an image so liuely, that hee fell in loue with it himselfe. So hypocrites which liue onely the life of Nature, they will so counterfeite the actions of the faithfull, that they make men beleue indeed that they liue the life of God; and sometimes they deceiue themselves, thinking that they are liuing when indeed they are dead: the quickening power of the Soule desires onely *being*, and so it rests;

*Illustr.*

A collation betwixt the innocent, and old *Sad. 24.*



the sense would not onely *be*, but also *be well*; but the vnderstanding aspires aboue all these to eternall blisse, and these three powers make three sorts of men; for some like plants doe fill their veines onely; some againe doe take their senses pleasure like beasts onely; and some doe contemplate like Angels: therefore the Poets in their fables do faine, that some were turned into flowers, others into beasts, and others into Gods.

## CHAP. IX.

## Of the end of Mans Creation.

Prop.

Illust. 1.

*Duplex est motus, rectus, et circularis.*



An was created to serue God.

A circle is more perfect then a line, for a circle returnes backe to the point whence it began; but a line is more imperfect, neuer returning to the place from whence it began. Man and Angels returne backe to God who made them, like a circle, but the beasts are like a line going streight forward, neuer looking backe to God againe, who made them. It is true, some make the circle of a small circumference, and returne to God soone after they came forth from him; others againe make it as large as the world, and runne through all things, seeking blessednesse; but finding none, after a large and wearisome compasse, they returne to their maker at last, as *Salomon* did when he had prooued all vanities. But the most part are like the  
beasts,

beasts, comming from God as a streight line, but neuer returne backe to him againe, and therefore are miserable eternally. The beasts content themselves with their owne proper objects, neuer looking to God.

Therefore when beasts in the Scriptures are brought in praying God, *Psalm. 148.* It is onely to stirre vp Man that he may praise God.

All the creatures in some sort returne to God, in so farre as they resemble him in their being, but because God is a most wise and vnderstanding Spirit, it was necessary that a visible Creature should bee made like to him in vnderstanding, who should turne about againe, to praise and honour him; and not onely to be an occasion of his praise (as the beasts are,) but should directly praise him.

Man before his fall was directly carried to the right end; but since the fall other visible creatures are carried to their proper ends: but Man now neglecteth his proper end, wherefore he was created, and is led forward by the inuentions of his owne heart.

So much of the Soule and Body of Man, and their threefold estate, in Creation, Fall, and Restauration: wee come to the Image of God, by which hee comes to bee participant of the nature of God.

*Consq.*

*Illust. 2.*

A collation betwixt the innocent and old Adam,

## CHAP. X.

## Of the Image of God in Man.

Prop.



An in his Creation was made in holiness, to the *Image* of God, and to beare rule over the rest of the visible creatures.

Illustr. 1.

Duplex imago,  
essentialis, et per-  
sonalis.

God hath an *essentiall Image*, and a *personall Image*; his *essentiall Image*, is holiness, and righteousness, common to all the three persons; his *personall Image*, is Iesus Christ: When Man is said to be made to the *Image* of God, hee is to be understood to be made according to the *essentiall Image*; and not to his *personall Image*: for if it were meant of his *Personall Image*, then as *Augustine* markes well, hee would haue said, *Let vs make Man to my Image, & not to our Image*; But Man being restored to the *Image* of God againe, is restored both to the *essentiall Image*, and is conformed to the *Image* of his Sonne Christ Iesus, *Rom. 8. Those whom he fore-knew, hee predestinated to be made like to the Image of his Sonne.*

Illustr. 2.

Duplex et similitudo, secundum naturam et in cognitione.

The similitude of one thing is found in another two manner of wayes. First, when one thing is like to another in nature; as when the fire burnes the wood, the heate in the wood is like in essence with the heate in the fire. Secondly, one thing is like to another in knowledge and understanding, as when wee see or see the fire burning. Now the goodness of God is communicated to his creatures, not only

onely by the giuing them *being*, but also in giuing the *holy knowledge* in some measure like vnto himselfe, & in this principally cōsists the image of God.

There is a twofold *similitude*; the first is *naturall*, the second by *representation*; the *naturall similitude* is when one thing is like to another by nature; as one egge is like another: and this is twofold; either *perfect* or *imperfect*; *perfect* as as betwixt these things that are of the same kind, as the Sonne is the perfect Image of his Father, 2. *Cor. 4. 4.* *Imperfect* is that which is somewhat like in nature, and by way of *Analogie* to that which is *perfect*, as created wisdom in Man hath some *Analogie* with the increated wisdom in God, *Colloss. 3. 10.* A *similitude* by *representation*, is when things are represented to the minde, and this *representation* is either *obiectiue* or *formall*. *Obiectiue* when one maketh a similitude, according to the patterne which hee hath before his eyes; and this is seene in artificiall things, as when *Ahaz*, 2. *King. 16.* made an Altar, according to the patterne of the Altar which hee saw at *Damascus*. A *formall representation* of a *similitude* is, when the minde formes the *similitude* of a thing; and this kind of *similitude* in the minde, is more abstractiue and perfect then the former; and the *obiectiue* dependeth vpon this, for euery externall *representation*, proceeds from a formal and inward representation in the minde, as when they made the golden Calfe, *Exod. 32.* First, they carried the *formall representation* of this Calfe with them out of *Egypt*, and they made the *obiectiue similitude* of it in the

L

wilder

### Illust. 3.

Duplex est similitudo, naturalis, et representatiua.

Duplex est similitudo naturalis, perfecta aut imperfecta seu analogica.

Duplex similitudo representatiua, obiectiua, et formalis.

wildernesse. So when *Moses* receiued the patterne of the Tabernacle from God on the mount, he kept the *formall representation* of it in his minde : but when hee erected it and set it vp according to the patterne, *Exod. 39.42.* this was the *obiectiue representation*. Now when it is saide, that *Man was made according to the Image of God ; Gen. 2.* It is not to bee understood that he was made according to the *perfect Image* of God, for *Christ* is onely the *perfect naturall Image of the Father*, *Heb. 1.* but hee was made to his Image by way of *Analogie*, not expresseing his Image fully and naturally. Man was not made to the Image of God *obiectiue*, because God had no patterne without himselfe to make him by ; hee was made to the Image of God *formally*, when hee was made to the *exemplar* that was in the mind of God.

A *similitude* differeth much from an *Image*.

An egge is like to another egge, yet it is not the image of another egge ; for the one is not of the other, neither can we know in particular this egge from that egge : for that which is the *Image* of a thing ; first, it must bee like it ; secondly, it must bee from it, either *naturally*, as the reflex of the countenance in the glasse ; or *artificially*, as the seale in the waxe from the seale it selfe. When it is the image of a thing made by *art*, it representeth not the thing *artificially*, but *naturally* ; for the image of *Cesar* is not *ex instituto*, the image of *Cesar*, at the appointment or pleasure of the Painter ; for then any signe which the Painter should make, should bee the image of *Cesar* ; but *art* must imitate

Prop.

Ilust. 1.

Ut aliquid sit  
imago tria  
requiruntur, 1.  
ut sit simile, 2.  
ut procedat inde  
aut naturaliter  
aut artificiali-  
ter, 3. ut illud ip-  
sum ad quod re-  
presentetur.  
In imagine sunt  
exemplar et ex-  
emplatum, 2. na-  
turaliter repre-  
sentatur, 3. parti-  
culariter.

imitate *nature* as neare as shee can : so that the image is the image in so farre, as it naturally represents. Thirdly, it must represent in particular the thing it selfe.

There are foure wayes to take vp the Image of God in Man. First, we know a man *in vestigio*, by the print of his foote; Secondly, wee know him, *in umbra*, by his shadow; Thirdly, wee know, *in speculo*, in a glasse; Fourthly, wee know him, *in filio*, in his Sonne. We know a man *in vestigio*, by the print of his foote, *Speciem hic cognoscimus sed non individuum*. We know that a man hath beene there and not a beast, but wee know not this or that man by the print of his foote. Wee know a man, *in umbra*, by his shadow; here wee take vp somewhat more of man then wee did by the print of his foote, as wee know it is the shadow of a man, and besides this, his quantitie how tall hee is; but we know not in particular by the shadow this or that man. The creatures they are but the shadow of God, they demonstrate to vs that there is a God, and they show to vs his greatnesse and power, but no more. Wee know a man *in speculo*, in a glasse; when wee see the image of his face in the glasse, here wee discern and know him more particularly. Man in his first Creation was like to this image: When we see a mans sonne that is begotten of his father, that is the most liuely representation of a man, when hee represents his person, manners and all, and so Christ is the personall and naturall image of the Father; and Man renewed, is the image of Christ.

### Illustr. 2.

*Quia uisus modus  
deum cognoscimus  
1. inuestigio, 2.  
in umbra, 3. in  
speculo, 4. in filio.*



Conseq. 1.

Epiphanius 70.

Man was made in holinesse to the Image of God; therefore the *Anthropomorphite* (who thought man was made to the image of God according to his Body, thinking that God had had also a Body) were in a grosse error; for when as in the Scripture there are feete, hands, and eyes attribute to God, it is but by way of metaphore or borrowed speech; otherwayes, as *Theodoret* maketh well, wee should bee forced to ascribe a monstrous body to God, because hee is saide to haue wings, to haue pennes, *Psal. 18.* and to haue seuen eyes, *Zach. 4.*

Conseq. 2.

Hieron. Orationes  
in Gen. 1.

The image of God is not properly in the body but by reflex, therefore these also are mistaken who thinke that God in the Creation tooke vpon him the visible shape of a Man, and according to that shape made Man, for man was made according to the image of God in his Soule, and not according to the shape of his Body.

Conseq. 3.

These who thinke that man was made to the image of God (that is according to the humaine nature of Christ which hee was to assume of the *Virgin Mary*) erre also, for God saith not, *Let vs make Man to thy Image, but, to our Image.* Secondly, the Sonne of God according to his humaine nature, is said rather to be made according to the likenesse of other men, *Phil. 2. 7.* It is true that by grace *these whom he for knew he predestinate to bee like the Image of his Sonne,* *Rom. 8.*

Acollation be-  
twixt the inno-  
cent, old, and  
renued Adam.

*Adam* when hee was made to the Image of God in his first Creation, was like to the Moone in the full; Man fallen before regeneration, is like the Moone

Moone in the coniunction, altogether obscured by Sunne, the image of God then is defaced and blotted out in Man by sinne: the image of God in Man restored, is like the Moone waxing and growing by degrees till shee come to her perfection. But as in every similitude there is some dissimilitude; so it is here, for when the Moone is in the coniunction, shee is nearest to the Sunne, her light and life, and is more illuminate by his beames, then in the opposition, although it seeme not so to vs; and therefore the Church is well compared in her perfection, to the Moone in her coniunction. Again, the dissimilitude would bee marked, because the Moone in her fullnesse is in opposition, furthest from the Sunne; but the Church in her *Plenitudo* of grace, shee is nearest the Sunne of righteousness. The Moone in her coniunction is nearest to the Sunne; but the Church in her coniunction being darkned by sinne, is furthest from her Spouse the Sunne of righteousness.

*The first Adam was made a lining Soule, but the second Adam was made a quickning Spirit. 1. Cor. 15.* that is, the *first Adam* in his Creation could haue begotten children to his owne image, in holinesse, and righteousness; but could not haue giuen them perseuerance, and continuance in grace; but the *second Adam*, that *quickning Spirit*; as hee begets children to his owne image, so he giues them perseuerance in grace, that they fall not away againe.

A collation  
betwixt the  
first and  
second Adam.

Of this we may gather, if *Adam* had not sinned, his children might haue sinned; for his posterity

*Consequ.*

ritie by generation, could haue gotten nothing from him, but that which hee had himsefſe: but *Adam* had not this gift of confirmation to continue; therefore hee could not propagate this to his children, *Effectus non potest esse perfectior causa*, For the effect cannot be more perfect then the cause.

*Prop.*

The Image of God consisted in perfect holines, and knowledge.

*Illust.*

Man was not to grow in holinesse, as hee was to grow in knowledge; for hee was fully holy, and had all the perfections of it, which was requisite in a Man.

A collation betwixt the innocent, second, and renewed Adam.

The first *Adam* was holy, ἁγῶς, fully; but not ἀσπλῶς, hee had not the gift of confirmation in holinesse, to make him continue to the end. Iesus Christ the second *Adam* was holy, ἁγῶς & ἀσπλῶς, he was full of grace and holinesse, and could not fall from his holinesse: but the renewed *Adam* is holy, ἁλοκαρῶς & ἀσπλῶς, he is but renewed in holinesse in part, and through Christ hee cannot fall from his holinesse.

## CHAP. XI.

*Of the knowledge of Adam in his first Creation.*

*Prop.*

**T**His Image of God made *Adam* to haue perfect knowledge, both of God and his creatures.

*Illust. 1.*

There is a perfection in parts, and a perfection in de-

degrees: he had all the perfection in parts of knowledge before his fall, but hee had not then attained to the perfection of degrees in his knowledge, because he was not confirmed in grace.

His knowledge was obscure, comparing it with the light which should afterward haue beene revealed to him; for these principles of knowledge which he had, were both common and imperfect: if they had beene singular, they had not beene principles but conclusions. If they had beene cleare, they had not beene principles but meanes.

*Illust. 2.*

The Image of God in *Adam* was either inward or outward, his inward Image was either in his vnderstanding, will, and affections or passions. His outward Image was in his dominion ouer the creatures (spoken of in the second part.) In his vnderstanding consisted his knowledge.

*Adam* had knowledge both of God, and of his creatures; his knowledge of God was either his inbred knowledge, which was naturall, or his acquired knowledge, by the creature; or his re-revealed knowledge, either of God or of his creatures: of euery one of these in order, and first of *Adams* inbred knowledge.

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CHAP. XII.

*Of Adams inbred knowledge of God.*

**M**An before his fall, had an inbred knowledge of God, before hee knew him by his creatures, or any other teacher.

*prop.*

As

## Illustr. 1.

*Principia de deo  
vel sunt per se  
nota vel secun-  
dam nos.*

As light is the first object of the eye, and not the light of the Sunne or Candle. So God is the first object of the mind, but not this or that way received, by his creatures, or by his word.

The principles of things, are either manifest in themselves onely, or, they are manifest to vs; that *there is a God*, is a principle manifest in it selfe, because there is no need of a middle to proove it. But it is not a principle known in it selfe to vs, because we must use middles, that this principle may be stirred up in vs.

## Illustr. 2.

*Duplex est intel-  
lectus, agens, et  
possibilis.*

The first principles which we haue of God, are naturally inbred within vs; but the first principles of other sciences arise without from the senses. *Principia de Deo, et principia scientiarum ex opposito differunt; cognoscimus deum, per extromissionem, cognoscimus scientias per intromissionem.* The knowledge of God wee haue it by extromission; but the knowledge of the first principles wee haue by intromission. The vnderstanding at the first is voide of all formes, yet is capable of all formes; as the eye being voide of all colours, yet is capable of all colours; the way how the vnderstanding receiues these formes into it is thus, the sense lets in the particular objects to the imagination where they are more refined, then they were in the sense; and by the light of the intellectuall agent, the possible faculty now actually vnderstands. As the woman in the Gospell who lost her groat, could not haue found it againe vntill the candle was lighted: so this possible power in the vnderstanding, could receiue no objects from the imagination.

vntill

vnlesse this light interuened, and thus the first principles of sciences are bred in the minde; for if I had neuer scene with my eyes, *totum, the whole*, I could neuer lay vp this first principle in my minde, that, *the whole is more then the parts*. So that all this knowledge comes from the sense first, and that maxime holds true, *Quicquid est in intellectu, prius fuerat in sensu*.

*Obiect.* If all our knowledge comes from the senses, how are these principles said, to be naturally in Man?

*Math. 11. 17.*

*Ans.* They are saide to bee naturally in him, because they are framed in the minde, without any reasoning or discourse; but the conclusions drawn from these, are made vp by discourse, and are not alike amongst all men, as the first principles are.

*Obiect.* If all our knowledge of things come by the sense, how is it then that the man in the Gospel, who was borne blind, when hee began to see, said that, *hee saw men walking a farre off like trees*; *Mark. 8. 24*. If he had not had some notion of trees in his minde without helpe of the senses, how could he compare men to trees?

*Ans.* This notion which hee had of trees was by other senses, as by feeling and hearing; but if he had beene both deafe and blind, &c. He could haue had no notion of trees, as no blind man can iudge of colours.

The principles of sciences, are not naturally inbred in vs, therefore *Plato, Origen*, and *Auerrois*, erred, who held that the Soules were from eternal, and the principles of all sciences, were from a'l e-

*Conseq.*



ternitie, inbred with them; and *to learne* was onely *to remember*, and an actuall knowledge of these imprinted notions. This comparison then, cleares not the purpose well, if a master were to seeke his fugitiue servant in a multitude, it were in vaine for him to seeke him, vnlesse hee had some pre-notions of him, in his shape and fauour; or carried some picture drawn by others. So vnlesse something were drawn within vs, wee could neuer take vp these things without; but there is no such principles drawn in our minde at the first, vntill they bee formed out of the imagination, and laide vp in the minde; and by these we may enquire, after that which we vnderstand not.

*Conseq. 2.*

Wee vnderstand nothing but by intromission through the Senses to the vnderstanding; then *Adams* knowledge which hee had of all the creatures when hee awaked out of his sleepe, was an extraordinary infused knowledge, and was not naturall to him: But the first knowledge of God is inbred with vs, and is enlightned with that first light, *which enlightens all men comming in the world, John 1. 9.*

A collation betwixt the innocent and *Adam*.

This inbred knowledge, which Man had of God before his fall, is most obscured now since the fall; as hee who writes with the iuyce of an onion, the letters cannot bee read at the first, vnlesse the paper be holden to the fire to dry the letters, and then they appeare legible. So this is written with the point of a diamond (as it were) in the heart of all men, but since the fall, it is so obscured, that man cannot read it at the first, vnlesse hee be enlightened

sider the creatures more nearely, and to waken that which is lurking within them; The Poets say, that *Oedipus* knew that hee had a father, but hee knew not, that *Laius* was his father; So Man by nature knoweth that there is a God, but hee knoweth not the true God.

*Quest.* Whither is this inbred knowledge which wee haue of God; or the knowledge which wee haue of him by the creatures more cleare?

*Ans.* This inbred knowledge is more obscure, then the knowledge which wee get by creatures. The first sort of knowledge which wee haue of God now, is *vniversale confusum*. Example, when wee behold a man afarre off: first, we take him vp to be a creature, then wee take him vp to bee a liuing creature, and then to bee a Man, and at last to bee *Peter* or *Iohn*: here wee proceed, from the vniversal to the particular, from that which is confus'd, to that which is more cleare and distinct. So the first sight, which our minde doth get of God now is but an obscure and confus'd sight, as that which the *Atenians* had of God, *Act 17* When they worshipped, the unknown God; to that of the *Samaritans*, *Ioh 4* They worshipped they knew not. Then we are led by the creatures, from the more cleare vnto take them vp, which is called *ascensio ad deum*. So, first wee see separate things by ths, and then we see things as they are vnderstand. The Philosophers from nature had some vnderstanding of God, but they were not

Rom 1. 20 deum negarunt, non ex habitu nature, sed ex affectu malitie.

Duplex est vniversale confusum et aliud clarum.

termite, inbred with them; and *to learne* was only *to remember*, and an actuall knowledge of these imprinted notions. This comparison then, cleares not the purpose well, if a master were to seeke his fugitive seruant in a multitude, it were in vaine for him to seeke him, vnlesse hee had some pre-notions of him, in his shape and fauour; or carried some picture drawn by others. So vnlesse something were drawn within vs, wee could neuer take vp these things without; but there is no such principles drawn in our minde at the first, vntill they bee formed out of the imagination, and laide vp in the minde; and by these we may enquire, after that which we vnderstand not.

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A collation betwixt the innocent and old Adam,

This inbred knowledge, which Man had of God before his fall, is most obscured now since the fall; as hee who writes with the iuyce of an onyon, the letters cannot bee read at the first, vnlesse the paper be holden to the fire to dry the letters, and then they appeare legible. So this is written with the point of a diamont (as it were) in the hearts of all men, that *(there is God,)* although they cannot read it at the first, vntill they begin to consider

under the creatures more nearely, and to waken that which is lurking within them; The Poets say, that *Odysseus* knew that hee had a father, but hee knew not, that *Laertes* was his father; So Man by nature knoweth that there is a God, but hee knoweth not the true God.

*Quest.* Whither is this inbred knowledge which wee haue of God; or the knowledge which wee haue of him by the creatures more cleare?

*Ans.* This inbred knowledge is more obscure, then the knowledge which wee get by creatures. The first sort of knowledge which wee haue of God now, is *uniuersale confusum*. Example, when wee behold a man as farre off: first, we take him vp to be a creature, then wee take him vp to bee a liuing creature, and then to bee a Man, and at last to bee *Peter* or *Iohn*: here wee proceed, from the vniuersall to the particular, from that which is confused, to that which is more cleare and distinct. So the first sight, which our minde doth get of God now is but an obscure and confused sight, as that which the *Athenians* had of God, *Act. 17.* When they worshipped, the unknownen God; so that of the *Samaritanes*, *Ioh. 4.* They worshipped they knew not what. Then we are led by the creatures somewhat more clearely to take them vp, which is called *uniuersale abstractum*. So, first wee learne particular things by sense, and then vniuersall things by our vnderstanding; The Philosophers found out a sort of reasoning by induction ascending frō the particulars to the general, as *Socrates* is a liuing creature, *Plato* is a liuing creature; therefore all men are li-

*Rom. 1. 20. deum  
negrunt, non ex  
habitu nature;  
sed ex affectu  
malitie.*

f

*Duplex est uni-  
uersale confusum  
et abstractum.*

*Cognoscimus  
particularia per  
sensationem, et uni-  
uersalia per in-  
tellectum.*

Duplex ordo, in-  
uentionis, et au-  
scultationis.

Fopseca lib. 2.  
q. 2. S. 8.

Ordo compositi-  
onis et resoluti-  
onis, seu ab uni-  
uersali, ad parti-  
culare, et contra.

Prop.

Illustr. I.

Necessitas repe-  
ri in physica, et  
moralis, moralem  
philosophiam de-  
lectat, mytholo-  
giam.

Triplex mytholo-  
gia, physica, mo-  
ralis, et theolo-  
gica.

uing creature; *Plato* is a liuing creature; therefore all men are liuing creatures. Here we goe from the particular to the generall, and so wee proceed thus from the creatures to take vp what God is. There is a twofold order in discipline; first, the *order of inuention*, as these who finde out arts, begin at these things that are most known to our sense and most familiar to them; the second is the *order of bea- ring*, as when a master proceeds in teaching his schollers from the cause to the effect. In the first, wee proceed from the *compounds* to the *simple*, from the *particulars* to the *generall*; but in the last, we proceed from the *simple* to the *compound*, and from the vniuersall to the particular; in the first we compound, in the second wee deuide. When wee learne by the creatures to take vp God, it is *ordo inuentionis*; but when God teacheth vs in his schoole, and instructs vs by the care, this is a more perfect kind of learning, this is called *ordo au- scultationis*.

Man by nature, hath sought out and polished, all other sorts of arts and sciences since the fall; but the knowledge of God, they haue detained captiue, and more and more obscured it, *Rom. I. 18*.

First, they found out *Physick*, & *necessitie* bred this; then they found out *morall Philosophy*, *ciuili- tie* bred this; then they found out *Mythologie* or fa- bulous theologie and *delight* bred this. This *My- thologie* againe, they deuided three manner of wayes; first, *Physically*, as *Homer* brings in the Gods fighting, thereby hee meant the fighting of the Elements, winds and raines. Secondly, moral- ly,



ly, when they placed, *Virgo Iustitia* the daughter of *Iupiter* betwixt *Leo* and *libra* ; they signified that Iustice had a hand both in fortitude and equitie. Thirdly, *Theologically*, as *Iupiter* begate *Venus* vpon the froth of the Sea ; whereby they signified, when the gods beget any good motions in the hearts of men, there is nothing but vacuitie and froath in them, no preparation nor disposition to goodnesse ; but the knowledge of God is more and more obscured in Man since the fall.

CHAP. XIII.

Of Adams acquired knowledge of God by the creatures.



An before his fall, knew God by the creatures.

Wee are led to take vp God sundry wayes ; First, *Per viam negationis*, as God is not this, nor this ; therefore hee is this : the Scriptures

proceed thus in describing God, as, *God cannot denie himselfe*, 2. Tim. 2. 13. *God dwels not in houses made with hands*, Act. 17. *God neither sleeps nor slumbers*, Psal. 121. 4. Here we proceed as the carter of an image doth, hee cuts off this and this, to make it thus : and for this purpose they apply that of *Seneca*, *Deus est id quod vides, et quod non vides* ; *God is that which thou seest, and which thou seest not* ; by affirmation wee know what a thing is, and how it is distinguished from other things ; but

M 3

when

Prop.

Illust. 2.

*Tribus modis peruenitur ad cognitionis Dei.*  
1. per viam negationis.



when wee proceed by way of deniall, wee distinguish a thing from other things, but know not what it is. *Anselmus* sheweth this way of negation very excellently; *Circumspicit anima mea, et non vidit pulchritudinem tuam: auscultat et non audit harmoniam tuam; olfacit et non percipit odorem tuum, palpat et non sentit leuitatem tuam, habes enim hec in te domine deus modo in effabili:* that is, *My Soule looketh round about and seeth not thy beauty, it harkeneth and heares not thy harmony, it smells but smells not thy saour, it feelles but feelles not thy lightnesse, for thou hast these things in thee O Lord after an inspeakeable manner.*

But here wee must marke that wee must not still proceed in deniall, for then our mindes would euanish to nothing; but at last we must rest in some positiue thing, which carrieth some resemblance of God; hee is not a Body, because a Body is composed, hee is not like to other Spirits mutable: but a Spirit immutable, most simple, and of himselfe.

*per viam eminentiam.*

Secondly, we proceed, *per viam eminentiam*, good and euill are said to bee comparatiuely with that which is best; amongst the creatures a Body is good, a Spirit is better, which notwithstanding hath not his goodnesse of himselfe; therefore hee must haue it of him, who is absolutely good; The Scriptures teach vs how to take vp God, thus, the excellent things, it calles them Gods things or belonging to God; as high mountaines it calls them, *Gods mountaines*, *Numb. 10. 33.* tall cedars it calles them, *Gods cedars*, *Psal. 80. 11.* great wrasslings it calles

calles them *Gods wrastlings*, *Gen. 30.8.* So it is said, *Nine was great to God*; that is, very great. *Ionas 3.3.* So, *Moses was faire to God*; that is, very faire, *Alt. 7.20.* So when the Scriptures will expresse great things, it compounds them with the name of God *Iah*, so with the name of God *El*, *2.Sam. 23. 20.* *Arriel*, that is, as yee would say, *A very strong Lyon*, to teach vs that when wee see any excellent thing in the creatures, we should eleuate our minds to the infinite beautie and greatnesse which is in God. *Gen. 33.10.* therefore *Iacob* when hee saw *Esaus* louing countenance, it was as though he had seene the face of God.

When the beames of the Sunne strike vpon a watric clowd, the beames are reflexed backe againe to the Sunne, and leaue behind them in apparance to our sight imaginary colours, which is the Rainbow. All the creatures should be reflexed backe againe to God; the beauty in the creatures is but a shadow, vntill wee come backe to the beauty in God; and as wee count little children foolish, who come to catch the Rainbow by the two ends, so are they foolish who are bewitched with the beautie in the creatures, and ascend not to the beautie in God.

Thirdly, we proceed to take vp God, *Per viam causationis*, from the effects to take vp the cause; as first, to that first matter, which the Philosophers call *Materia prima*, or that *Tohu vabohu*, voide of all forme, *Gen. 1.* Secondly, to the Elements; Thirdly, to that which is composed of two of the Elements, as the vapoures of Water & Aire, the exhalations

*Cant. 8. 6. Flammæ Iah.*

*3. Per viam causationis.*

tations of Aire and Fre. Fourthly, to these that are made of three Elements, as the meteors. Fifthly, to these that are made of all the Elements ; as the inferior creatures. Sixthly, to these that haue vegetatiue life onely, as Plants and Hearbs. Seuently, to these that haue sense, as the Beasts. Eightly, to these who haue reason, as men. Ninthly, to these that are intellectuall Spirits, as the Angels. Lastly, to God himselfe. Thus wee proceed from the lower steppe of *Iacobs* ladder, *Gen. 28. 12.* and ascend vp to God himselfe.

*Illust. 2.*

*Triplex causa,  
particularis, v-  
niuersalis, et  
supereminens.*

There are three sorts of causes, the particular cause, the vniuersall cause, and the supereminent cause. *Adam* could not be led by the effect, to take vp the particular cause ; as here is an Image ; therefore *Polycletus* made it ; here is a Picture ; therefore *Apelles* painted it. Secondly, from the effect, hee could not bee led, to take vp the vniuersall cause alone ; as, here is a Man ; therefore the Sunne hath begotten him ; but this, here is a Man ; therefore the Sunne hath furthered his generation ; *Nam sol et homo generant hominem ; the Sunne and a Man beget a Man ;* But from the effect hee was led to take vp the supereminent cause, as here is a world, therefore God hath made it.

A collation be-  
twixt the inno-  
cent and old  
*Adam.*

Man before his fall, could clearely make vp this conclusion ; here is a world ; therefore God hath made it ; but since the fall hee maketh not this conclusion clearely, for the greatest Philosophers thought the world to bee eternall with God, and here they sticke as myce in pitch.

There is a twofold disposition of the causes of  
all

all things in their operations ; *Series causarum*, an order of causes ; and *circulus causarum*, a circle of causes. *Hof. 2. 21. I will heare the Heauens, and the Heauens shall heare the Earth, and the Earth shall heare the Corne and the Wine, and they shall heare Israel ;* this is, *series causarum*. Secondly, this is the circle of causes ; as deaw breeds clowdes, clowdes breeds raine, raine breed deaw, and so about againe, *2. Pet. 3. 4. This yeere as the last yeere, all things continue alike since the beginning :* from the effects here wee may be led to take vp the first cause, and so ascend vp to God.

Man before the fall went by the order of causes, either from the cause to the effect, or from the effect to the cause. From the cause to the effect ; God must heare the Heauens, that the Heauens may heare the Earth, and the Earth must heare the Corne and Wine, that they may heare *Israel*. From the effects to the cause, as the Wine and the cornes heare *Israel*, therefore the Earth hath heard the Cornes & Wine, & the Heauens haue heard the Earth, and God hath heard the Heauens. But Man after his fall goeth like a blind horse in the mylne, round about in the circle of second causes, *Pf. 12. 9. Impij ambulant in circuitu,* and neuer eleuate their mind to the first cause God.

*Adam* before his fall, saw God clearly in the creatures, as in a glasse.

We see three wayes. First, *ὁμιλῶς*, streight out thirty or forty miles. Secondly, when wee see *ἀποπλῶς*, streight vp, then we see so many thousand miles vp to the Stars. Thirdly, if we looke *κατ' ὁμιλῶς*,  
N downe.

*Duplex professus causarum, in serie, et in circulo*

A collation betwixt the innocent and old Adam.

*Duplex ordo in cognitione rerū, συνθετικὸς & ἀναλυτικὸς.*

*Prop.*

*Illust.*

A collation be  
twixt the inno-  
cent and old  
Adam.

downeward, then wee see but hard before vs.

Man before his fall saw straght out, beholding God; but now he looks downeward onely; now he is *wise*, 2. Pet. 1. 9. A *pur-blind* Man seeth nothing but that which is hard beore him.

*Object.* The effects cannot demonstrate the cause, vnlesse they bee proportioned to the cause, but there is no proportion betwixt the creatures and God; therefore no creature can shew that there is a God.

*Ans.* Wee may admonstrate that there is a God by his creatures, although wee cannot haue a perfect knowledge of him by them.

Wee ascend by degrees to the knowledge of God.

*Prop.*

*Illust.*

Gradus perueni-  
endi ad visionem  
Dei sunt Hic. 1.  
in creaturis 2.  
visibili signo 3.  
in umbris 4. in  
carne 5. per fidem  
6. in gloria.

First, wee see him in his creatures: Secondly, by some visible signe; as *Esay* saw him, *Eesai. 6. In creata gloria*: Thirdly, *in umbris*, as the Iewes saw him: Fourthly, *in carne*, as the Apostle saw him: Fifthly, *per fidem*, as the belecuers see him: Sixtly, *in gloria*, as the glorified see him. *Adam* had a more cleare sight of God thē that which he had by the creatures; hee had a more cleare sight then that which *Esay* had; hee had a more cleare sight then that which the Iewes had; hee had a more cleare sight then that which is by Faith: but hee had not so cleare a sight, as the glorified haue in Heauen of God.

*Prop.*

The knowledge which man hath by the creatures shall euanish in the life to come.

*Illust. 1.*

1. Cor. 13. 10. *Prophecie and knowledge shall be abolished in the life to come*; because of their imperfection;



perfection ; this imperfection the Apostle noted in these words, *1. Cor. 12. 9. Wee know in part , and wee prophecy in part ,* wee know in part by the creatures , and so wee apprehend. So wee know imperfectly by prophecy, *1. Cor. 13.* by *ῥῆμα*, here the Apostle vnderstands that knowledge which wee haue of God by the creatures, *Rom. 1. 19.* *τὸ πρὸς ὃ ὁ θεὸς*, that is, which we naturally know of God by the creatures : and by *prophecy* here, hee meanes, not only the foretelling of things to come, but also the interpretation of the Scriptures, *1. Cor. 14.* but when that which is perfect shall come, both these sorts of imperfect knowledge shall bee abolished ; this the Apostle declares by the example of little children, *1. Cor. 13. 11.* whose knowledge groweth daily by experience, then their former weake knowledge is abolished. So hee declares this by the similitude of a glasse, and of a darke speech, *Vers. 12.* There is a twofold glasse by the which wee know God ; the first, is the Scriptures ; the second, is the booke of nature ; but by both these wee get but an obscure sort of knowledge of God ; and as in an enigmaticall or darke speech we apprehend certaine signes, but we come not to the full meaning of the thing signified, as *Sampson* proposed to the *Philistines* this riddle, *Out of the eater came meate , and out of the bitter came sweet, Iudg. 14. 15.* The *Philistines* could vnderstand, what was bitter, and what was sweet ; but they could not vnderstand the meaning of the Riddle. So it is but an obscure sight we get here and enigmaticall, comparing it with the sight which

*Duplex speculū,  
scripturarum, et  
naturæ.*



wee shall haue of God, in the life to come.

*Illust. 2.*

A greater light obscures alwayes the lesser, as the *Moone* giueth no shadow when the *Sunne* shineth; but she casteth a shadow when the *Sunne* shineth not; So the Planet *Venus* casteth no shadow when the *Moone* shineth, but shee casteth a shadow when the *Moone* shineth not; Here the greater light, obscureth alwayes the lesser. So in the life to come, the glory that shall be there, shall obscure all the light that wee get by the creatures now; for if it shall abolish the preaching of the Law and the Gospell, and the knowledge that wee get thereby, *1. Cor. 15. Then hee shall giue vp the Kingdome to the Father*; what Kingdome? his personall Kingdome (preaching of the Word, administering of the Sacraments such;) if that knowledge shall cease in the life to come, why shall not the knowledge which wee get by the creatures cease?

*Illust. 3.*

In a dimme light we can perceiue a thing which a greater light doth obscure, as the light of the Starres obscures not the light of a Glow-worme; but yet the light of the *Sunne* obscures both. So the knowledge which *Adam* had by the voyce of God, and that *dispositio*, the sight of God which hee saw, obscured not the knowledge which hee had by the creatures. But in the life to come, the bright light in glory shall obscure both.

*Prop.*

The sight which wee haue now of God, farre differeth from the sight which *Adam* had in his estate of innocency.

*Illust.*

When wee looke vpon a thing by two *media* middles,

middle, if the nearest middle bee perspicuous and more cleare, and the furthest or remotest middle, bee thicker or more obscure, then things appeare more cleare and euident vnto vs; but if the nearest middle be obscure and grosse, and the remotest clearer, then things appeare lesse to vs. A man when hee beholds a Fish in the water, he seeth her by two middles. First, by the Aire the clearer middle, therefore the Fish seemeth greater to him and nearer: but the Fish being in the water, and beholding a Man vpon the banke: (first through the water the grosser middle, and then through the aire the clearer middle,) the man standing vpon the banke seemeth but little, and a farre off to the Fish. So wee see the Starres by two middles: first, by the Aire which is the grossest middle, and then by the Heauen, which is the purer and remoter; therefore the Starres seeme but little to vs and a farre off.

Man before his fall did looke vpon the clearer and more perspicuous middle, hearing Gods voice, and saw that *desideria*, the sight of God: then hee looked vpon the more obscure middle, which is the creatures; therefore hee got a more cleare sight of God and nearer. But after his fall he lookes first vpon the creatures, and then hee heares his word; therefore the sight which hee gets of God here, is more obscure and remote.

The diuersitie of the sight ariseth three manner of wayes. First, from the obiect. Secondly, from the organe. Thirdly, from the middle. First, if the obiect bee clearer or obscurer, then the sight differeth.

*Duo sunt media,  
propinquius, et  
remotius ex-  
que vel obscura  
vel clara.*

A collation  
betwixt the  
innocent and  
old Adam,

*Illustr. 2.*

*Tria requiruntur  
ad videndū,  
obiectum, orga-  
num, et medium.*

fereth. Secondly, if the middle bee clearer or obscurer, then the sight differeth; as if a Christall glasse bee interposed, the sight is clearer; but if a greene glasse bee interposed, the sight is obscured. Thirdly, if the organe bee hurt, or when the spirits of the Eye are disturbed, as wee see in drinke and mad men, to whom one thing appeares two, and in these who runne about till their heads bee giddy.

The diuersitie which wee haue of the sight of God in the life to come, and in this life, ariseth not in respect of the object *God*, for hee remaines *One* still to all; the diuersitie then ariseth, partly from the diuersitie of the meanes, for God doth not manifest himselfe by the like meanes to al, & part y from the diuersitie of our apprehension, for all apprehend him not in a like manner, but in the life to come the diuersitie shall not arise from the diuersitie of the meanes, being to some clearer, and to some obscurer; but onely according to the diuersitie of our capacitie, as a pint cannot containe so much as a pottle, and this shall make the degrees in glory, *1. Cor. 15.*

A collation betwixt the *first Adams* knowledge, and the *second Adam* Iesus Christ.

First, the *fulnesse of knowledge* is of two sorts. First, in respect of *knowledge* it selfe. Secondly, in respect of him that hath the *fulnesse of knowledge*; The *fulnesse of knowledge*, in respect of *knowledge* it selfe, is then, when one attaineth to the highest and vttermost of *knowledge*; both, *Quoad essentiam, et virtutem intensiue et extensiue*, that is, when he

A collation  
betwixt the  
innocent, old,  
renued, and  
glorified *Adam*.

A collation  
betwixt the in-  
nocent, and  
second *Adam*.  
*Duplex est ple-  
nitudo scientie.*  
*1. respectu creature*  
*2. respectu essentie*  
*in quo est.*

he hath it so farre forth, as it may bee had, and to all the effects and purposes, whereunto *knowledge* doth or can extend it selfe; this kind of *fulnesse of knowledge* was proper to the second *Adam* Christ, of whose *fulnesse* wee receiue, *Ioh. 1. 16*. The first *Adam*, had *fulnesse of knowledge*, in respect of the subiect or him that had it, according to his estate or condition, both *intensively* to the outer-most bounds that God had prefixed, and *extensively* in the vertue of it, in that it extended to the performing of these things, that hee was to performe in that place and condition that God had set him in.

Secondly, Christ the second *Adam* was both *viator* and *comprehensor*, (the Apostle toucheth both these estates, *Philip. 3*. *So runne that yee may comprehend*;) Christ when hee was *viator* tasted of all our three estates; for first, hee was free from sinne, that was our estate in innocency; secondly, hee felt the punishment of our sinnes, which is the condition of Man fallen; thirdly, he saw God face to face, when hee was here *viator* vpon the earth, which shall be our estate in glory. So Christ being both *viator* and *comprehensor*, his knowledge differed farre from the first *Adams*; for as hee was *comprehensor*, hee had beside his diuine knowledge, his blessed knowledge, which they call *facialem cognitionem*; and besides that hee had *inditam* or *infusam cognitionem*; and thirdly, *acquired* or *experimentall knowledge*. Christs knowledge then was either as he was God, or as he was Man: as hee was Man hee was either *comprehensor* or *viator*; as he was *comprehensor* he had that blessed

Duplex plenitudo scientie respectu obiecti, intensiue, et extensiue.

The second collation betwixt the first Adams knowledge, and Christs.  
*Thom part. 3. q. 4. art. 101*  
*Christus consideratur. ut viator, et ut comprehensor.*

Quadruplex cognitio fuit in Christo, diuina facialis, infusa, et experimentalis.  
Duplex consideratio Christi, ut Deus, vel ut homo.

*bleſſed knowledge*, called *facialis*; as hee was *viator* his *knowledge* was either *infused*, or *experimentall*; his *infused knowledge*, was either *knowledge* of naturall things, in which hee excelled *Adam* in his firſt eſtate; or his *knowledge* in ſpirituall things, and herein hee excelled the Apoſtles and Angels themſelves, in the *knowledge* of the miſteries of our ſaluation. His *experimentall knowledge*, was that whereby hee learned things by *experience* as wee doe. In his *infused knowledge* hee grew in the *habits*. In his *experimentall knowledge* hee grew from the *priuation* to the *habite*. As he was *comprehenſor*, hee grew not in the *habite*, as hee was *viator*, hee grew in the *habits* of things which were infused into him; as he was *viator* hee grew from the *priuation* to the *habite*, in theſe things which he learned by *experience*.

Differentia inter  
Chriſti infuſam,  
et beatam cog-  
nitionem.

Duplex cognitio  
habitualis, et  
actualis.

Chriſts *infused knowledge* differed from his *bleſſed knowledge*; for by his *bleſſed knowledge* hee ſaw things in *verbo* in the word, but by his *infused knowledge* hee knew things in *genere proprio, et per ſpecies rerum*; by the formes of things as they are here below. Secondly, his *bleſſed knowledge, ſemper eſt in actu*, it is euer in act; but by his *infused knowledge*, hee goeth from the *habite* to the *act*, turning himſelfe to the veiwe of things here below actually: as when Chriſt asked of *Peter*, Math. 17. 25. *Whither or no doe the Kings children pay tribute*; Chriſt had the *habite* here, and knew well enough that the Kings ſonnes pay no tribute, now hee turnes this *habite* to the *act*, when hee propounds this queſtion to *Peter*.

Againc,



cognitio duplex  
abstractiva et  
intuitiva.

Againe, there is a twofold *knowledge*, *abstractiue*, & *intuitiue*: I haue the *abstractiue knowledge* of a rose in winter in my minde; I haue the *intuitiue knowledge* in my mind when I see the rose grow in *time*. Christs *abstractiue knowledge* is the *habite*, and his *intuitiue knowledge* is the *act*. Christ hee excelled the Angels, in this *infused knowledge*, for although they haue *species connatas rerum*, naturally bred with them, yet this *infused knowledge* farre surpassed theirs; so it farre surpassed the knowledge of all the Prophets, for his Body and Soule being *hypostatically* vnited to the God-head, hee must haue a more perfect *knowledge* then any other man could haue infused in him. Thirdly, hee had *experimentall knowledge*, and herein he grew from the *priuation* to the *habite*; as in his *infused knowledge* hee grew but from the *habite* to the *act*. When a Doctor goeth to the Schooles to teach, hee proceeds from the *habite* to the *act*, and hee growes in the *habite*: Christ grew thus in his *infused knowledge*, but hee grew not so in his *blesed knowledge*. When a boy goeth to the Scholes to learne, he goeth from the *priuation* to the *habite*, and so did our Sauour Christ, in this third sort of *knowledge experimentall*; and hee knew more when he was *thirtie yeeres* old, then when he was *twelue*, hee could not tell what woman touched him in the multitude (when they crowded about him,) vntill the woman with the bloody-flax, fell downe before him and acknowledged it was shee, *Luk. 8. 45.* So hee could not tell whither there weré figges vpon the figge-tree by this sort of

O

know-



ἐν τῇ αἰσθητικῇ  
ἐπιστάσει, ἐν τῇ  
δυνάμει.

Origen in tract.  
3. in Math.

knowledge, *Mark. 11. 13.* and in this sense hee was ignorant of the day of iudgement, *Math. 24. 36.* this ignorance in Christ was not sinfull ignorance, it was *ignorantia pura negationis*, but not, *prava dispositionis*, for hee was ignorant of nothing of that which he was bound to know; when he was here vpon the earth hee was ignorant of this day of iudgement as Man, *Math. 24. 36.* Both in his *infused* and *experimentall* knowledge; first, in his *infused* knowledge, for all *infused* knowledge proceeds from the *habite* to the *act*, for by exercising the *habite* wee come to the *act*: but Christ by his *infused* knowledge could not come to the *act*, to know of this day in particular. Hee knew that God should iudge the world, and that hee should iudge it on a certaine day, here hee proceeded from the *habite* to the *act*; but from the *habite* hee could not proceed to this particular day, for this is, *superioris scientia*; farre lesse could hee know this particular day, by his *experimentall* knowledge. But now being in glory and hauing receiued all power, and being appointed iudge of the Church, it is most probable that now as man hee knoweth this day.

In his *experimentall* knowledge he farre excelled Adam; for *Adam non permotauit in honore* (as the Iewes say) *Psal. 49. 3.* He lodged not one night in honour; they gather hence that Adam fell in the day of his Creation; and consequently could not haue such *experimentall* knowledge of things as Christ had. This his *experimentall* knowledge, he learned it not of any teacher as wee doe, neither from any Angel: hee was taught by no man; for when

when hee was *twelve yeeres* of age hee could reason with the Doctors, *Luk. 4.* So *Ioh. 7.* they meruailed whence hee had such learning, seeing hee was not taught. Secondly, hee had it not from an Angel; an Angel in his agony came and comforted him, *Luk. 22.* that it might evidently appeare that hee was Man, and stood in neede of comfort; but they neuer came to instruct him.

Wee and the Church of *Rome* differ about this ignorance of Christ, for they hold that Christ is said to bee ignorant of the day of iudgement, because hee would not reueile it to others; the Scriptures say, hee grew in knowledge as hee grew in stature, *Luk. 2.* but he truely grew in stature: therefore hee truely grew in knowledge. Secondly, the Scriptures say, *Luk. 2.* that, *hee grew in grace with God and Man*; but hee cannot bee saide to seeme to grow in grace with God; therefore hee cannot bee saide to seeme to grow in grace with Men, but verely and truely to grow. There is in an Infant, the *first act* of reason, when hee beginneth to speake; and the *second act*, when hee beginneth to learne: and the *first act* of knowledge, is the *second act* of reason; an Infant hath the *first act* of reason, but not the *second*. A learned Man when he is sleeping, hath the *first act* of knowledge, but not the *second*.

The Iesuits will haue Christ, when hee was an Infant, to haue the *first act* of knowledge, as the learned man when hee is sleeping; and they make him onely to proceed from the *habite* to the *act* in knowledge. But wee hold that in his experimental

A collation  
betwixt the  
Church of Rome  
and vs, concern-  
ing Christs  
know'edge and  
ignorance.

Duplex actus ra-  
tionis primus, et  
secundus: ita et  
duplex actus sci-  
entie: primus et  
secundus.

A collation  
betwixt the  
knowledge of  
Adam and the  
Angels.

knowledge, hee was like other children, who haue onely the *first act* of reason, and proceeded from the *privation* to the *habite*.

A collation betwixt the *knowledge* of the *first Adam*, and the knowledge of the *Angels*.

First, the *Angels* take vp things by *one act*, they neither discourse nor reason; they learne not *hoc ex hoc*: sed, *hoc post hoc*; *this of this*, but, *this after this*; they proceed not by way of *Syllogisme*, *enthymeme*, or *induction* as wee doe; they are *intelligentes creatura*, but not *ratiocinantes*, vnderstanding creatures, but not reasoning; so shall the knowleege of Man, which hee shall haue of God in the life to come, bee intellectuall and not by discourse; the Apostle *Ephes. 3. 10.* saith, *The Angels learne by the Church*, they take vp in an instant the cause with the effect, but Man before the fall tooke vp the cause by the effect in time: in thunder there is lightning and the cracke, these two goe in an instant together: and thus the Angels take vp the knowledge of things; but Man cannot in an instant take them vp together because of the organs of the body.

*Obiect.* But it may seeme that they goe from the signe to the thing signified, *Exod. 12. the blood was sprinkled vpon the lintals of the doores, that the Angel might not destroy their houses.*

*Answ.* The Angel reasoned not thus as we doe; here is the signe; therefore here is the house; but this blood was sprinkled vpon the lintals of the doores, to confirme and assure the doubting *Israelites*, that the Angel should not destroy them.

The

The Sacraments are not institute for Angels, or for men angelicall like vnto Angels, but for poore and doubting sinners.

*Adams experimentall knowledge*, was gotten from formes drawn from their singular obiects, as the face in the glasse, differeth from the face it selfe, and the print in the waxe from the seale; so that which *Adam* abstracted from the creatures differed from the creatures themselues; but the *knowledge* of the Angels is not *abstractiue*, they behold the essence of things, and take them vp. The Angels haue three sorts of *knowledge*. First, their *morning knowledge*, which is the *knowledge* they haue of the mystery of the incarnation, 1. Pet. 2. *They desire to looke into this mystery*. Secondly, their *midday knowledge*, which is the *knowledge* they haue in beholding the God-head. Thirdly, their *euening knowledge*, which is the *knowledge* they haue in beholding the creatures below here. *Adam* before his fall, had not this their *morning knowledge*, nor their *midday knowledge*, but he had their *euening knowledge*.

*Quest.* How should *Adams* children haue come to his knowledge if hee had stood in innocency.

*Ans.* Some thinke they should haue had the vse of reason, and perfect *knowledge* at the very first; and that they should afterward haue grown to more *experimentall knowledge*. Secondly, others hold that so soone as they had beene borne, they should haue had the vse of reason, so farre forth as to discern outward things good or euill; as the

*Conseq.*

The second collation betwixt the first Adams knowledge, and the Angels.

*Scientia est absoluta et essentialis in Deo, in mente humana est abstractiua speciei, in phantasía humana est concretas, sed angelis inuenitur ipsas essentialis.*

*Coll. 3.*

*Triplex angelorum cognitio, matutina, meridiana, uespertina.*

Duplicis dona,  
1. respectu na-  
ture, 2. respectu  
personæ.

Duplex cognitio  
actualis et poten-  
tialis.

little Lambes by natures instinct, doe know the Wolfe, and flee from him, and seeke the dugged of their dammes: ) but not to discern things concerning morall vertue and the worship of God. Thirdly, others hold that they should haue had no vse of reason at the first, and this seemeth to be the soundest; for the gifts bestowed vpon *Adam* were of two sorts. First, the gifts that were bestowed vpon him, *secundum naturam specificam*, as hee was the roote, out of which all man-kind proceeded, and these gifts all his children should haue bene partakers of. Secondly, the gifts which were bestowed vpon him *personally*; such werethese, presently to know after his Creation, and to be immediately created of God, and to bee created a perfect Man in full stature; these hee was not to communicate to his posteritie: they should not so easily haue come to this knowledge as *Adam* did; to whom hee could not propagate his *actuell knowledge*, but his *potentiall*; for they were to be borne, as in weakenesse of body, so without *actuell knowledge*, so not haueing vniuersall notions in their mindes, but being appointed by God to seeke for *knowledge*, by inward light and outward meanes: yet they should haue farre more easily attained to the meanes then wee doe now and more certainly. For the Soule of man is like a Prince that vseth spies, if they bring no newes he knoweth nothing; if they aduertise lyes, then the counsell goeth awry. So if a Man bee blind and deafe, then hath hee no vnderstanding. So if phrensies possesse the braine, it blots the formes of things, and



and the phantasie prooves vaine and brings no true relation to the Soule; But *Adams* senses arising of the exact temperature of the Body, gaue full information to the phantasie, and so it should haue been in his posteritie as they grew in time, they should haue receiued without any error, the impression of any object, Thus should they haue attained to the knowledge of humane things, and so much the more easily should they haue come to the knowledge of God, then man doth now.

Man before his fall tooke vp God by way of Analogie, or proportion, and not fully as he is.

There is a full taking vp of God whereby onely hee taketh vp himselfe, neither Man nor Angel can thus conceiue him. Secondly, there is a conception, and taking vp of God by way of Analogie, as *Adam* seeing such goodnesse and beautie in the creatures, gathered by way of Analogie, what goodnesse and beauty must bee in God. The creatures are not like God *univocè*, that is simply like vnto God, neither *equivocè*, hauing onely a resemblance in name to him: but they are like to him by way of Analogie. Thirdly, there is a false conception of God when wee take him vp falsely.

There is an Analogie of similitude, and an Analogie of proportion. Analogie of similitude, as when it is said, *he see holy as I am holy*, *Leuit. 19. 2.* but there is no Analogie of proportion betwixt God and Man, *Esai. 40. 18.* *Adam* tooke vp God by Analogie of similitude, but not by way of proportion.

Man tooke vp God by way of Analogie, but since

Prop.

Illust. 1.

*Triples conceptus dei, adequatus, analogicus et falsus.*

*Analogia realis, est primum in Deo, sed secundum rationem nominis, est prius in nobis.*

Illust. 2.

*Duplex analogia, similitudinis et proportionis.*

A collation bewixt the innocent, and old *Adam*.



since the fall hee hath a false conception of God: as when the Iewes resembled him to a Calfe eating hay; and the Papists paint him like an old Man: So they conceiue not God by *Analogie of similitude*, when they resemble him by an Idole.

*Obiect.* Seeing Gods attributes and essence are one in themselves, how can wee take them vp as distinguished without error? makes not this a false conception in our vnderstanding?

*Ans.* Although these attributes bee one in God, yet in operation towards vs, they are distinguished when our vnderstanding conceiues them, *Est inadequatus conceptus sed non falsus*, It is an vnequall conception but not false. The matter may be cleared by these examples.

First, the powers of the Soule which are dispersed in the organs of the Body, (in the Eye it is seeing, in the Eare it is hearing,) yet in the Soule it selfe they are vnited, *purè et eminenter*, simply and eminently. So, although iustice and mercy bee diuers in operation toward vs, (for hee punisheth not by his mercy, nor sheweth mercy by his iustice) yet in God they are one, *Purè et eminenter*.

Secondly, the thunder when it breakes vpon a tree, it bores the hard, it burnes the dry, it scatters the leaues, and peeles the barke, yet the thunder is one in it selfe. So the attributes of God, although they haue diuers operations vpon the creatures, yet they are one in themselves; when I conceiue these operations distinctly in my vnderstanding, this is not error in my conception of God.

Thirdly, the light is one in selfe, yet as this  
light

*Attributa uni-  
tatur in Deo,  
distinguntur in  
creaturis, et va-  
de solis.*

light is reflex upon the creatures wee take it vp diuerfly. So the attributs of God being one in him, yet when they are dispersed amongst the creatures, we take them vp distinctly.

Man before his fall could not take vp that fully, which was in God; this was no sinne in him, for it was but a *negative conception*, it was more then his nature could reach vnto. But Man after his fall conceiues of God *primitiue*, that is, hee takes vp lesse of him then he is bound to take vp.

There are three things that hinder vs to take vp a thing. First, *summa formositas*, the great beauty in it. Secondly, *summa informitas*, the great informitie in it. Thirdly, *summa deformitas*, the great deformitie in it. We cannot take vp God for the great beautie that is in him; hence is that saying, *Wee haue seene God therefore wee shall die. Iudg. 13.*

22. Wee cannot take vp the first dayes worke, for the great informitie in it, being without all fashion or shape. Wee cannot take vp sinne for the great deformitie that is in it.

*Quest.* What should a Man doe, seeing hee cannot behold the glory of God, or take him vppe?

*Ans.* Wee must looke vpon the Man Christ, for, *hee who seeth the Sonne, seeth the Father, Ioh. 14. 9.* A Man cannot behold the Sonne in the Eclipse, it so dazeth his eyes, what doth hee then? hee sets downe a basen full of water; and seeth the Image of the Sonne Eclipsed in the water. So, seeing wee cannot behold the infinite God, nor comprehend him, wee must then cast the eyes of our

P

Faith

A collation  
betwixt the in-  
nocent, and  
old Adams.

Duplex conceptio  
negatiua, et pri-  
mitiua.

:

Triainpedimen-  
tam conceptu,  
summa formo-  
sitas, summa de-  
formitas, et sum-  
ma informitas.

Faith vpon his Image Christ; when wee looke into a cleare glaſſe it caſteth no ſhadow to vs, but put ſteele vpon the backe, then it caſteth a reflex: So when wee cannot ſee God himſelfe, wee muſt put the Manhood of our Lord Ieſus Chriſt, (as it were a backe to his Godhead,) and then he will caſt a comfortable reflex to vs.

*Queſt.* Shall wee comprehend God in the life to come?

*Anſw.* Wee ſhall not ſimply bee *comprehenſores*, but, rather *apprehenſores*; that is, our vnderſtanding cannot comprehend him, but it ſhall take hold of him.

*Obiect.* But the Apoſtle ſaith, 1. Cor. 9. 24. So runne that yee may comprehend; ſo, Philip. 3. 12. then it may ſeeme that wee ſhall bee comprehenders of God in the life to come?

*Anſw.* There is a double ſort of comprehending the firſt is *viſu*, in the viſion; the ſecond, *manu*: in the life to come wee ſhall comprehend him and lay hold on him; but wee ſhall not ſee him totally and fully: and ſo wee ſhall apprehend rather then comprehend in the life to come.

*Obiect.* If wee comprehend him not infinitely in the life to come, it may ſeeme that wee cannot be bleſſed then; for no finite thing can make a man bleſſed.

*Anſw.* *Apprehendimus infinitum ſub ratione infiniti ſed non infinite*; We apprehend an infinite thing, as being infinite, but not by an infinite apprehenſion; for wee apprehend him who is infinite, but finitely: and it is a true axiome, *omne receptum eſt*

Duplex comprehenſio, viſu, et manu.

*est in recipiente, non per modum recepti, sed per modum recipientis*; that is, every thing is received by the receiver, not according to the thing received, but according to the measure of the receiver.

*Quest.* Is not our apprehension infinite then?

*Ans.* It followeth not; the thing is infinite *extrinsecè*, in it selfe; but not *intrinsecè et formaliter*, in the intellect. So we say, sin is infinite *obiectivè*, because it is committed against the infinite God, and not *intrinsecè*, respecting the forme of it. But that which wee apprehend of God is *extrinsecè finitum*, but, *intrinsecè et formaliter infinitum*.

CHAP. XIII.

Of Adams reveiled knowledge of God.



An in his estate of innocency knew the true God in his attributes, naturally, but he knew not that there was a trinitie of persons in one true God but by revelation.

*Prop.*

*Quest.* Whether believed *Adam* before his fall the incarnation, as hee believed the trinitie of persons?

*Ans.* Hee could not believe the incarnation, for then hee should have understood of his owne fall, and consequently, hee would have beene in a perpetual! feare before the fall.

*Obiect.* But it may bee saide, that *Adam* might have knowne the end not knowing the meanes, as

*Ioseph* knew that he shou'd be ruler ouer his brethren, but he knew not the meanes how that should bee affectate, as that hee should bee sold to the *Madians*, and be a slave in *Egypt*: so *Adam* before his fall might haue knowne of Christs incarnation, and yet not know his owne fall.

*As* *sw.* *Ioseph* knew by reuelation that he should bee Lord ouer his brethren; but *Adam* before his fall (for ought we find,) had no such reuelation, and therefore could not know Christs incarnation, for it was not knowen till God reuealed it to him after his fall: *That the seede of the Woman should tread downe the head of the Serpent, Gen. 3.*

## CHAP. XV.

*Of the knowledge which Adam had of the creatures.*

*Prep.*



An in his first estate had the first principles created in him of all sciences and liberall arts, whereby he might vnderstand the nature of the creatures here below, and so learne by them.

*Ilust.*

A collation betwixt the innocent, old, and renewed Adam,

As hee was *Pater viuentium*, the Father of all liuing, so he was *Pater scientium*; for as hee was able to beget children, so hee was able to teach his posteritie.

*Adams knowledge*, the Angels and ours, differ foure manner of wayes. First, hee had his knowledge

ledge *per species infusus*, and not *per species conatus* as the Angels haue; wee haue our knowledge now, *per species acquisitas*; hee had not his knowledge by experience as wee haue, yet hee shou'd haue had his *experimental knowledge* of sciences and arts if he had liued.

*Quest.* Whither was his knowledge one sort of knowledge with ours, or different.

*Ans.* It was not a different sort of knowledge from ours, although his was *infused*, and ours *acquired*. The sight which we haue naturally, and that which was miraculously restored by Christ to the blind, was one sort of sight, though the one was *supernaturall*, and the other *naturall*: so although Adams knowledge was *infused* and ours *acquired*, yet it is one sort of knowledge, because they are both set vpon the same objects.

Secondly, Adams knowledge and ours differed in extent of knowledge, for hee had the knowledge of all things which might bee known; that befalls to no man now, for he knoweth not that which he shou'd know.

Thirdly, his knowledge and ours differed, for he knew the cause of euery thing; wee for the most part take vp only the effects of things, but know not the causes. The load-stone draweth the yron to it, yet being rub'd with garlick it cannot cannot draw the yron to it, here he could vnderstand the cause, but wee perceiue onely the effect, that the yron is drawen vp, but know not the cause; *Tripolium*, *tripolie* or *turboet*, changeth the colour of it three times in a day; for in the morning it is

*Sciencia est  
infusa conatus,  
per species ex  
perimētibus.*

*In amplitudine  
scientie.*

*Sciencia est  
per experientiam.*



*Penser de divin.*

*Corps de flux,  
deprement mad  
de pottage de  
casse.*

white, at the middle of the day it is of a purple colour, and in the evening it is light, red, or of a scarlet colour; hee knew the reason of it, we knew onely the effects. God knoweth the cause and the effects of things more excellently then they are in themselves; *Adam* knew as much as was in the creatures, but we know lesse then is in them. There are some colours *que exaquant visum*, as the greene colour is equall with our sight; there are some colours *que superant visum*, that exceede our sight, as the snow scatters our sight; there are some colours that are deficient and lesse then our sight, as the tawnie colour: these colours which scatter the sight, the Greeks call *diacritica*; these which gather the sight, they call *coagitativa*; the creatures they are lesse then Gods knowledge, they are equall with *Adams* knowledge, but they exceed our knowledge now. The knowledge that man had before the fall of the creatures and since is illustrate by this Apologie, the Wolfe desired the Crane vpon a time to suppe with her, and powred thin pottage vpon a table which the Crane could not picke vppe because they were so thin; the next night the Crane desired the Wolfe to supper, and brought a long narrow glasse with pottage in it, which shee could easily put her beake into and eat of it, but the Wolfe could not put his head into it, but lickt onely the glasse without. Man before his fall was like the Crane, who could diue easily into the glasse, hee could easily take vp the nature of the creatures; but since the fall he is like to the Wolfe, licking without the glasse, neuer putting

ting his head within, to attaine to the secrets of nature; therefore it was that antiquitie fained veritie to be hid in a deepe well.

Fourthly, his knowledge and our differed in the sure retaining, for Man in his whole estate could not forget things taught him; but Man now doth forget the things that are taught him: wee are now like to the houre glas, for that which we receiue in at the one eare goeth out at the other; or like to the sieue, which keepeth the branne, and letteth the floore goe: so now wee forget the good, and retaine the bad.

*Difficult retention.*

A collation betwixt that knowledge which *Salomon* had of naturall things, and that which *Adam* had before his fall. Man in his innocent estate excelled all that that euer were in the knowledge of naturall things.

A collation betwixt *Salomon's* knowledge and *Adam's* innocency.

But it may bee saide, *1. King. 3. 12.* that, *there was neuer none like Salomon, in knowledge, before him or shall bee after him*, therefore *Salomon* excelled *Adam* in knowledge. Some answere, that the comparison is here onely of Kings; there was neuer such a King in *Israel*, that had such wisdom as *Salomon*; but in diuine things *Adam* excelled him. But wee must not grant this, for in the knowledge of naturall things *Adam* excelled all; then the comparison must onely bee betwixt *Salomon* and other sinnefull men since the fall, hee excelled all sinnefull men in knowledge, but not *Adam* in his innocent estate.

*Quest.* How did *Adam* vnderstand all sorts of trades and sciences before the fall, seeing his posteritie

ritic

ritie is said to find out many after the fall, *Gen. 4.* As some of *Cains* posteritie found out the art to worke in brasle, some to make tents, so *Noah* after hee came out of the Arke planted the first vineyard, *Gen. 9. 20.*

*Ans.* Hee had the knowledge of all the liberall sciences before the fall, but the mechanicke and serule trades that serue for mans vse after the fall hee knew them not, for he was not *to eat bread by the sweat of his face*: his worke should haue onely beene a recreation to him.

The first *Adam* had knowledge of these liberall sciences, but since the fall hee pored onely in the earth, & delights onely his senses, as the finding out of musicke; and for his profite, as folding of cattell, *Gen. 4.* But before the fall hee had his minde eueuated higher to God, and to the knowledge of the liberall sciences; and as the sciences followed *Adam* (the Diuine;) so when the Gospell was restored, all liberall sciences followe it, as the shadow doth the body, and was restored with it.

*Adam* knew all arts and sciences before his fall; therefore Philosophy is not an inuention of the heathen, for it came first from *Adam* to the Patriarches, and so hath continued still; the ancientest of the Philosophers are but of late, and they did learne the most of it out of *Egypt*; the exemplar of Philosophy was from God; that which was framed to the exemplar was from Man.

*Quest.* Whence commeth it that some men excell others so farre now in arts and liberall sciences?

*Ans.*

A collation  
betwixt the  
Innocent and  
old Adam.

*Conseq.*

*Duplex Philosophia, exemplaris et exemplaria.*

*Ansiv.* it comes from a new gift of God ; it is a new gift of God to excellen in thefemechanike things and liberall sciences : as the Lord gaue to *Bezalel* end *Aholiab* a speciall gift to worke in gold or filuer , curious worke for the Tabernacle, *Exod.34.1. Esai.28.26. For his God doth instruct him to discretion, and doth teach him.* God giueth a new gift to the husband man to excell in husbandry. It is true that after the fall Man lost not altogether this naturall knowledge ; *Vulneratus est in naturalibus et spoliatus est in spiritualibus* ; that is, hee was wounded in his naturall knowledge , and spoiled of his supernaturall, for if hee had altogether lost this naturall knowledge, the life of Man could not haue beene entertained, but to excell in this knowledge, this must bee a supernaturall gift.

So much of *Adams* vnderstanding wherein his knowledge consisted , both inbred and acquired. Wee come now to his Will, wherein chiefly consisteth the consent to these things which his vnderstanding hath discerned , and here standeth the power that the Will hath ouer all the actions men.

## CHAP. XVI.

*Of the Will of Man.*

Here are two principall faculties in the Soule; the *Vnderstanding* and the *Will*, which continually accompany it, both in the Body, and out of the Body.

The vnderstanding, is an essentiall facultie in the Soule, whereby it knoweth, iudgeth, and discerneth naturally truth from falsehood.

*Prop.*

The Will, is an essentiall facultie in the Soule working freely, having libertie to chuse, refuse, or suspend. not determinate to one thing.

*Illust.*

It is called a facultie, and not a *habite*; because a *habite* is determinate to one thing; but a *facultie*, may make choyce of moe. Secondly, it is said; to worke freely, to put a difference betwixt it and naturall agents, which still worke after the same manner, and are alwaies carried to the same object: as the Sunne naturally cannot but heate, and it is but by accident if it breed cold: againe, it is said; to worke free'y, to put a difference betweene it and the actions of beasts, which are but *semiliberae actiones*, for the beasts cannot but chuse still the selfe same thing, being alike affected; as being hungry they cannot chuse but eate, as the stone being heavy cannot but goe to the center. Creatures without life, haue neither *liberum motum*, a free motion, (because they are moued by another) neither haue they

they *liberum iudicium*, free iudgment, because they are not mooued by reason: the beasts haue a *free motion*, because they moue themselves, according to the naturall instinct which God hath indued them with: but they haue not a *free iudgement* for they are not directed by reason: Man hath both *free motion*, and *free iudgement*; whereby he worketh freely. *Naturall agents* determinate no end to themselves; but reasonable creatures propound and determine an end to themselves: therefore no *naturall agent* hath *freedom*, but *instinct*.

There are three properties of the *Will*. First, the *conformitie* of the *Will* with the *understanding*. Secondly, the *libertie* of the *Will*; for when it follows the *last iudgement* of the *understanding* it, followeth it freely. Thirdly, the *power* of the *Will*, whereby the *Will* after election, (which now it hath gotten by the direction of the *understanding*) applyeth it selfe to the attaining of the object.

The first propertie of the *Will* is, that in the operation it dependeth vpon the *understanding*, and followeth the direction of the mind.

The *Will* follows the direction of the *understanding*, either in *choosing*, *suspending*, or *refusing*; this is called, *sequacitas voluntatis*: the *Will* of it selfe is but *cæca potestas*, & hath nothing but a *desire*; which it hath not desire to any particular object, except it bee led by the light of the munde, hence come these sayings, *nihil in voluntate quod non prius fuerat in intellectu*; error in notitia parit errorem in voluntate; quod intellectus male indicat, voluntas male appetit; et tantum deligimus quantum cognis-

agens naturale  
mouetur ad finem,  
agens per intellectum mouetur in finem.

tres proprietates  
voluntatis, conformitas, libertas, et potestas.

The first property of the Will.

Luc. 1.



cinus; that is, *There is nothing into the Will which was not first in the understanding*: So, error, in knowledge breeds error in the Will: so, a false iudging of a thing, breeds a false desire of a thing: so, the more we know, the more we know.

*Illyst. 2.*

*Duplex intellectus, scilicet theoreticus, et practicus. In intellectu practico duplex ratio, precedens et subsequens. Voluntas sequitur ultimum iudicium practici intellectus.*

There is in the understanding, *intellectus*, or *ratio speculativa*, which is of things to bee known by Man; and *intellectus*, or *ratio practica*, of things vied to bee done by Man, and fall vnder his election. Againe, in Mans *practicall reason*, there is reason going before, saying, *this may be done*; and another folowing the *practicall understanding*, saying, *this shall be done*; and this last *iudgement*, of *practicall understanding*, the Will foloweth, and saith, *this will I doe*, the is in suspence before shee heare this last conclusion.

*Quest.* What is the reason that the Will doth not alway follow the last *iudgement* of the understanding? for oftentimes it goeth a paine contrary course in that which the vnderstanding hath discerned, as *Medea* said, *Vidco meliora probogue, deteriora siquor*; I see the good, but I follow the bad.

*Ans.* The ground of this proceeds from the understanding: for the understanding hauing discerned a thing to bee good, the *affections* draw the minde to a new resolution, as wee see in that complaint of the Apostle, *Rom. 7.* *The good that I would doe, that I doe not; and the euill that I would not doe, that I doo*; but still the Will foloweth the last resolution of the understanding; otherwise of it selfe it is but *caca potentia*.

The understanding hath a mutuall dependance from

from the *Will*, and is set on worke by it.

The *Will*, wils the end without any deliberation, *appetitu innato*; and before any deliberation, there goeth an act of the *Will* still, whereby we *will* deliberate vpon such a purpose, and it saith *volo deliberare*, before the *minde* enter in deliberation: when the *Will* is set earnestly vpon a thing, it stirreth vp the *minde* to thinke vpon it, and vpon the meanes whereby it may attaine vnto it, that it may haue the appetite satisfied, therefore the vnderstanding cannot discerne a thing to bee true or false, before the will appoint the end, and so set the *minde* on worke.

There is a reciprocall dependance then betwixt these two, the *Will* dependeth vpon the deliberation of the *Minde*; both particularly setting downe the object, and how it should exercise it selfe about the object; but the *mind* dependeth vpon the will, *quoad exercitiū*, but not, *quoad specificationem*, for when the *mind* hath given out her last determination concerning any particular object, the will must chuse that particular and not another, and neither refuse it nor suspend it; and it must chuse it in that measure of earnestnesse, as it is known to bee good; *tantum quisque vult quantum intelligit se velle debere*, every man desireth so much as hee vnderstands. But vpon the other side the *Will* sets onely the *Mind* on worke, and conueneth the counsell to deliberate, but telleth them not what to conclude, and attendeth their deliberation, and promisseth to follow their conclusion. Example, when a controuersie ariseth in the Church, the supreme

Prop.

Illust.

*Duplex actus, intellectus specificationis et exercitiū. Voluntas sequitur intellectum quoad specificationem et exercitiū, etiam quoad exercitiū, sed non quoad specificationem.*

magistrate conueneth a *Synode* ; and commaundeth them to giue out thei<sup>r</sup> determination and Canon , but commandeth them not , to encline more to one side then to the other ; here hee commands *exercitium* , and leaues *specificationem* free : but when hee hath heard their determination, according to the Word of God hee taketh him to that side, which they concluded to bee best, without either suspending or refusing ; and so followeth them both, *quoad exercitium et specificationem* : Yet in this similitude there is some dissimilitude ; for the magistrate , yea, euery priuate man hath *iudicium discretionis* ; but the will hath no iudgement in it selfe, for it meereley depends vpon the iudgement of the minde, which maketh the necessitie of the dependance of the will vpon the minde, to be greater then the dependance of the King vpon his Counsell, or of any priuate man, vpon a *Synode*'s determination.

This naturall reciprocation of the *Minde* and the *Will* , is sensibly perceiued, by the instruments of the *understanding* and the *Will* in the body, wherebv they exercise their functions, to wit, the heart and the braine : the spirits are carried from the heart to the braine, and when the heart waxeth hoate with an earnest desire of the *Will* , then the braine is more busied , and intended to finde out the way how the heart may be satisfied : and againe when there is a cleare and a full knowledge in the braine, then the spirits runne from the braine to the heart, and stirre vp the heart to pursue for the obtaining of the known good ; which reciprocation

tion bringeth forth a happy worke, when the vn-  
ruly affections, and sinfull appetits, mixe not them-  
selues with the businesse to marre all.

*Quest.* Whither *Will* we a thing first, or *vn-  
derstand* we it first, and then *Will* it.

*Ans.* we *Will* a thing before wee *understand*  
it, by an inbred desire and blind appetite, but wee  
cannot *Will* a thing in respect of the meanes, vntill  
the *understanding* giue light first. In all our acti-  
ons there concurre foure things. First, the *object*  
which is the thing wee apprehend. Secondly, the  
*apprehending power*, or the *understanding*, iudging  
this to bee good or euill. Thirdly, the *Will* which  
is moued by the *understanding*. Fourthly, the  
*members* moued by the *Will*; here the *under-  
standing* considering the object giueth light to the  
*Will*.

*Quest.* Where begins sinne first, whither in the  
*Will*, or in the *understanding*.

*Ans.* The *habite* of sinne is first in the *under-  
standing*, because all sinne comes from error which  
is in the *understanding*. Again, when the *under-  
standing* is considered by it selfe without any ope-  
ration, then sinne is first in it; but when the *under-  
standing* and the *Will* worke together, then sinne  
is first in the *Will*.

Here wee may gather that the sinne in the *Will*  
is greater then the sinne in the *understanding*, be-  
cause in the *understanding* there is onely a *habite*  
of sinne, but in the *Will* there is both the *habite*  
and the *act* of sinne, and therefore wee see that the  
*Will* is punished with greater rebellion then the  
*under-*

*Quatuor sunt  
actus principia,  
res apprehensa,  
apprehensiu  
vis, voluntas, et  
vis executiua.*

*In actu absoluto  
peccatum est pri-  
us in intellectu,  
in actu composi-  
to est prius in vo-  
luntate.*

*Peccatum est in  
obiecto & cogi-  
tatione originaliter,  
in voluntate fun-  
damentaliter, in mem-  
bris quoad usum.*

*understanding* is with darknesse ; *Pharaohs* heart was hardned , hee knew the iudgements of God, but yet his *Will* continually rebelled.

*Quest.* Whither is there a sinne in the *Will* without error in the *understanding* or not ?

*Ansiv.* Sinne is in the *understanding* two waies. First , *originally* when the *understanding* is so blinded , that it can giue no direction to the *Will*. Secondly , *interpretatiuely* , when the *understanding* hath shoven the truth to the *Will* , and the sinne is committed first by the *Will* ; yet for lacke of consideration, the *understanding* approoueth the act of the *Will* , and so followeth it in the same sinne, which is by reason of the dependance of the *understanding* from the *Will* : as a man going to murther, the *Will* sets downe the wicked end that the *understanding* may deuise the cruell meanes: yet the *understanding* had shoven the truth to the *will* before, that it was good not to murther.

*Quest.* Whither doth *ignorance* in the *understanding* make the *will* , willing or not willing in the action ?

*Ansiv.* There is a threefold *ignorance*. The first is called *ignorantia antecedens*, when a man is ignorant of that which hee is not bound to know , nor could not know , which if hee had knowen hee would not haue done it ; here, *ignorance* is the cause of the fact ; as a man cutting wood his axe head flees off and killes a man ignorantly ; he doth the thing ignorantly, which if he had knowen he would not haue done ; here the *ignorance* in the *understanding* , makes not the *will* willing , because

Duplex ignorantia, originalis, et interpretatiua.

Triplex ignorantia, antecedens, concomitans, consequens.

cause hee sinnes here *ex ignorantia*.

The second is called *ignorantia concomitans*, when a man doth that thing ignorantly, which if hee had knowen hee would not haue done, but would haue done another thing as bad, and is sorry that hee hath not done it. A man conceiues a hatred against such a man, hee mistaking the man, kills another in place of him ignorantly; when this is told him, he is sorry that he hath not killed his enemy; when he kills the other man, his *ignorance* is not *willing ignorance*, neither is it *unwilling ignorance*: It is not *willing ignorance*; because hee would not haue killed the man whom he killed; it is not, *unwilling ignorance*; because hee would haue killed his enemy, and was sorry that hee killed him not; so that his ignorance was partly *willing*, and partly *not willing*; here hee sinnes *ignorantiter*, but not *ex ignorantia*: Ignorantly hee killed the man, although ignorance was not the cause, for he did it of set purpose.

The third is called *ignorantia consequens*, when a man is wilfully ignorant, and drawes on the *ignorance* vpon himselfe, and then excuseth his sinne; a man in his drunkenesse, kills a child *ignorantly*; this *ignorance*, is a *willing ignorance*, because the man *willingly* was drunke, and contracted this ignorance; and therefore hee should bee punished both for his drunkenesse, and for his murder, this is called an *afflictive ignorance* and *willing*.

The second proprietie of the *will*, is the *libertie of the will*, whereby it chuseth freely.

Some of the *schoolemen* hold that *freedome* is

R

orgi-

*Triplex ignorantia, volens, nolens, non volens.*

*Aliquis peccat dupliciter ex ignorantia, et ignorantiter.*

*Prop.*

The second proprietie of the will.



Dispositio  
originalis et  
formalis.

originally in the *understanding*, and *formally* in the *will*, as *Aquinas*: others hold that this *freedom* is *formally* both in the *understanding* and the *will*; but first in the *understanding*, and then in the *will*, as *Durandus*; but wee hold that *freedom* is onely in the *will*.

That freedom  
is not original  
ly in the *understanding*.  
*Reason. 1.*

We will show that this *freedom*, cannot be *originally* in the *understanding*, by these two reasons.

First, the *understanding* is neither free from *co-action*, nor naturall necessity: it is not free from *co-action*; for the *understanding* is forced to knowe a thing which it would not know, *contra inclinationem totius suppositi*, contrary to the inclination of the whole person, as the *Diuels* are forced to beleue that there is a God; so, a man that is sicke vnto death is forced to beleue that hee shall die, contrary to the inclination of the whole man who would liue; but the *will* can no wayes bee thus enforced to *will*. Againe, the *understanding* is not free from naturall necessity; for if arguments which necessarily conclude bee proposed to it, it cannot chuse but beleue them: if probable arguments bee proposed to it, then it hath but a concept or opinion, with a feare to the contrary: but if arguments of like probabilitie on both sides bee proposed to it, here it is *necessitate* to doubt, vnlesse the inclination of the *will*, come in, to incline it rather the one way then the other? wee may imagine any thing that wee please, but wee cannot giue our lightest assent vnto a thing, vnlesse there bee some colour of reason at least to induce.

Voluntas seque  
tur rationem, et  
inductio est motus  
et impulsio.

*Reason. 2.*

All the powers of the Soule, are determinate by the

the *will* in their actions, and that necessarily, without any *freedom* in them; as the seeing eye, cannot but necessarily see colours, if they bee laid before it; so the *understanding* is forced to *understand*, when truth is laid before it; but the will although it be determinate by the *understanding*, yet this determination takes not away the *libertie* of the *will* and places it in the *understanding*, originally; againe, the *understanding* is determinate by the object, *necessarily* and *naturally*: but the *will* is determinate by the *understanding*, *necessarily* yet *freely*.

*Freedom* is radically and originally in the will; therefore Bellarmine halts here, both contrary to himselfe, and to others of his owne coate; hee is plainly contrary to himselfe, as *Benius* the *Iesuite* markes well; for first (saith *Benius*) hee placeth libertie radically in the *understanding*, whereby the will is determinate by the last iudgement of reason: and yet in the third Booke and eight Chapter, of free will and grace, Bellarmine saith, *Voluntas in eligendo libera est, non quod non determinetur necessario a iudicio ultimo et practico rationis; sed quod istud ipsum ultimum et practicum iudicium rationis in potestate voluntatis est*, that is, the will is free in chusing, not that it is not determinate necessarily by the last iudgement of reason; but because this same last iudgement of reason, is in the power of the will. *Benius* saith, that hee cannot see how these two can stand together, that the *understanding* in the last iudgement should determinate the will, and that the same last iudgement of reason

Conseq.

should bee in the power of the *will*, so that the patrones of free *will* in Man, doe not agree among themselues concerning the originall of *freedome*, sometimes placing it in the *understanding*, and sometimes in the *will*. Here wee conclude, that that *freedome* is originally in the *will*; for when the *understanding* hath demonstrate the truth vn to the *will*, although the *understanding*, necessitate the *will* to chuse; yet it doth not *inforce* it; but it chuseth that which it chuseth *freely*.

That freedome  
is not formally  
both in the  
understanding  
and the will.

Secondly, wee will shew that this *libertie* is not both in the *understanding* and the *will*, *formally*; for if it were *formally* in both, then it should follow that ther were two *free wills* in man, one in the *understanding*, & another in the *will*; and consequently a double e'ction, and a double cause of sinne; but the *formall* cause of sinne is in the *will*; therefore Bernard saith, *cesset voluntas propria, et infernus non erit*, that is, let the *will* cease from sinning, and there shal not be a hel: therfore there cannot be *formal* cause of *freedome* in the *understanding*.

It rests then that *freedome* is both *originally* and *formally* in the *will*. We must not thinke this an idle schoole distinction, and so let it passe; for couertly vnder this, (that they make the *understanding*, to be radically and *originally* free,) they couer their poyson of *free-will*, and so vent it to the world: for *freedome* being originally in the *understanding* since the fall (vnto good;) it directes the *will* in euery action; and the *will* being determinate by the *understanding*, then there must bee yet *free-will* in Man since the fall naturally to embrace good, as well as euill.

Quest.

*Quest.* What is the *understanding* to the will then, when the will chuseth, seeing it is not the originall of the libertie thereof?

*Answ.* It is the *cause* of the *determination* of the will, but not of the *libertie* thereof: It cannot bee the *efficient cause* of the *libertie* of the will, although it might seeme so to bee; as for example: remission of sinnes is promised and giuen, if we *for-giue men their trespasses*: yet our forgiuing of men their trespasses, is not the *cause* why God remits our sinnes, but a *condition*: so, the fire heateth not, vnlesse there bee a mutuall touch bewixt the *agents* and the *patient*, but yet this mutuall touch of the agent and the patient, is not the cause why the fire burneth but a *condition*; So, although the will chuse not without the light of the *understanding*, yet the *understanding* is not the *cause*, why the will chuseth *freely*, but a *condition* without which it could not chuse; the *cause* is one thing, but the *condition* is another.

*Intellectus est causa determinans, non liberantis.*

*Aliud est conditione, aliud causa.*

*Object.* A *condition* neuer proceedeth an effect; as yee cannot see vnlesse the window bee opened, and yet it will not follow, that if the window bee opened (which is the *condition*) that ye will streight see, vnlesse the light come in; (which is the cause why we see:) but when the *understanding* sheweth the light to the will, it is not as a *condition*, but a *cause*, why the will chuseth this thing, and not that; as the light makes the colours actual y visible, which were but *potentially* visible, before the light did shine.

*Belium de grat. et lib. arbit.*

*Answ.* There is a twofold *condition*. First,

R 3

when

Conditio Duplex,  
causalis, et con-  
ditionalis.

when the *condition* includes a *cause*: as if a Man breath, hee hath lungs; here the *condition* of *breathing* is his *lungs*; which is also the *cause* of his *breathing*. Secondly, there is a *condition*, which is onely a *condition*, and includeth no *cause* in it; as the opening of the window is the *condition* without which wee cannot see: if the window bee not opened the light cannot come in; and yet the opening of the window is not the *cause* of the light, for the *cause* is in the light it selfe, why the object is visib'le. Again, the light shining vpon the object is not the *cause* of our seeing the object, for the *cause* is the eye, and the light is the *condition*, without which wee cannot see the object. So, the *understanding* is onely but a *condition* to the *will*, and not a *cause*, why it chuseth freely, because the *freedom* of the *will*, is onely in it selfe, embracing the object *freely*, without any externall cause moving it.

A collation  
betwixt the  
will of the An-  
gels, God, and  
Man.

The will of God neither turns nor returns; it is like the poole which stands immooveably in the firmament: the will of the Angel turns, but returns not; it is like the winde, which being settled in one ayre stands still there: but the will of Man both turns and returns; it is like the wind, sometimes in this ayre, and sometimes in that.

Coll. 2.  
Betwixt the  
will of the An-  
gels, innocent,  
second, old, &  
renewed A-  
dam,

In the Angels there was *primum instans*, et *secundum instans*; the Angels, in *primo instanti*, were *incomplete liberi*, they were then but *viatores*; for although they did at the first onely actually chuse good, in the *first moment* of their creation, yet they were not confirmed in good. *Iob 4. 18*

found not constancy in his Angels: but in the second instant, the good Angels, were *complete liberi* and confirmed in good; as the bad Angels were settled in euill, the good Angels confirmed in good, were *comprehensores*, but not *viatores*; and the bad were confirmed onely in euill, and are continually *viatores*. So the first Adam was *incomplete liber* and *viator*, and therefore might chuse either good or euill; so the renewed Adam is *incomplete liber et viator*, because naturall' hee chuseth euill, and by grace hee may chuse good; but, the second Adam Iesus Christ, being both *comprehensor* and *viator* is *complete liber* and cannot chuse euill; the old Adam is *viator* onely, and chuseth onely euill.

Angeli in  
angelis  
angelis

When the Diuel and wicked men are saide to bee determinate to euill, it is not so to bee vnderstood that they are determinate to one sort of euill onely, for they may go from one sort of euill to another; as the Diuel inticed the *Jewes* to kill Christ, & yet he inticed *Peter*, to diswade Christ from going to Ierusalem, that hee might bee saued; and yet they are still determinate to euill.

An Angel differeth from the Soule of Man foure wayes. First, *naturally*, for the Soule doth animate the Body, but an Angel animates not a Body. Secondly, they differ in their *definition*, for the soule is a reasonable creature, but an Angel is an intellectuall creature. Thirdly, the Soule may bee mooued by the inferior faculties, but the Angel is onely mooued by God. Fourthly, the Soule makes choice either of good or euill, but an Angel of good onely, or of euill onely.

Col. 3.  
Retoxe the  
Angel and  
Man.

Angeli in  
angelis  
angelis  
angelis  
angelis  
angelis  
angelis  
angelis



Conseq.

Duplex libertas  
voluntatis, con-  
trarietatis et  
contradictionis.

The second  
property of  
the will.

Willingnesse is the most absolute perfection of the will, and therefore when the Saincts ayme at this, it is noted as one of the highest degrees of perfection in this life to be willing to doe good. *Psal.* 110. *My people are a willing people.*

The *liberty* of the will is twofold; the *liberty of contrariety*, and, the *libertie of contradiction*: Man had *libertie of contrariety* before his fall to chuse good or euill, and *libertie of contradiction*, to doe, or not to doe: these two sorts of *liberties* are not the perfectest estate of the will, for when it hath power to chuse or not to chuse, it imports a weaknesse in it, but when it is determinate to the good, then it is fully satisfied, this is reserued for Man in glory. The Apostle, *Rom. 8. 18.* useth this word *libertie*, more improperly, when hee saith, *free from Iustice, and seruant to sinne*; when hee calleth this *freedom*, it is most improperly *freedom*; for, *if the Sonne make vs free, then wee are free, Ioh. 8. 36.* so we say to *serue God*, this seruice is not properly seruice, but *freedom*.

The essentiall property of the will, is *freedom*, that it cannot bee compelled by no externall agent in the free chusing; although in the externall action thereof it may be forced.

God worketh diuersly vpon the will; some times hee changeth the will, and conuerts it; as when hee changed and conuerted the will of Saul, and made him an Apostle. Second'y, sometimes he changeth the will, but conuerts it not; as when *E-sau* came against his brother *Jacob*, hee changed his will, and made him fall upon his necke and weepe.

weepe, Gen. 33. 4. But yet conuerted him not; so when *Alexander the great*, came against *Ierusalem*, minding to destroy it, the Lord changed his minde, and made him courteous to the Iewes, by granting them sundry priuiledges, and bestowing gifts vpon them; here his minde was changed, but not conuerted. Thirdly, sometimes God neither changeth nor conuerts the *will*, but restraines it; as the will of *Laban* when hee came against *Iacob*, Gen. 31. 24. and *Attila* when hee came against *Rome*. Fourthly, sometimes God neither changeth, nor conuerteth, nor restraines the will, but hee ouer-rules it, as hee did the will of the Iewes who crucified Christ: all these wayes God workes vpon the will, but he neuer compels it.

Although the *Will* cannot be compelled, *in actu elicto*, in the own free choyce; yet *in actu imperato*, in the commanding act, it may be compelled; as when they drew the Martyres against their *will* before their idols, putting frankincense in their hands to burne it before them: So *Iob. 21*. Christ saith to *Peter*, they shall draw thee whither thou would'st not.

As the *Will*, in the commanding act may be compelled; so the *Will* in the free chusing act may be necessitate.

There is a threefold *necessitie*. First, when the *necessitie* ariseth from within; this is called, *necessitas ab intrinseco*, as the blessed in Heauen are moued, by the proper inclination of their *Will* to loue God necessarily. Secondly, when the *necessitie* ariseth from without; as when the will is indifferent in it selfe, to doe or not to doe, to goe

S

this

*Duplex actus, elictus et imperatus.*

*Prop.*

*Illust.*

*Triplex necessitas, ab intrinseco, ab extrinseco, et ratione finis.*

this way or that way. When *Nebuchadnezzar* stood in the parting of two ways, *Ezech. 21.* doubtfull whether to goe, towards *Jerusalem* or *Babylon*; the Lord determines his will to goe towards *Jerusalem*. Thirdly in respect of the *end*; as a man is to passe over a water, but hee cannot goe to the other side without a boate. These three sorts of *necessities* take not away the libertie of the will, although they necessitate it; the first sort of *necessitie* takes not away the *liberty* of the Will, although it *necessitate* it; for this will is *internum principium*; and this *liberty* cannot bee taken from it, vnllesse it bee destroyed: the second sort of *necessitie* takes not away the *freedom* from it; for the will cannot bee both *inforced*, and yet *free*; as heat cannot bee made cold: but yet the Will may be necessitate; for as the water which is cold may be made hoate, so the will which is *free* may be *necessitate*; and the third sort of *necessitie* establisheth the freedom of the will.

The first collation between the innocent, renewed, old, and glorified Adam.

Man in his first estate had free choyce of good or euill, but was *necessitate* to neither of them: in his second estate, he is a seruant to sinne and *necessitate*, to it; in his third estate, hee is free from the seruitude of sinne, but not from the *necessitie* of it: in his fourth estate hee is voluntarily good, and necessarily good, but hee is not free *libertate indifferencie*, as man was before the fall, for that includes a weakenesse in it.

Coll. 2.

In *Adam's* first estate his will was free from sinne, and necessitie of sinne, because hee had neither *internum*, nor *externum principium*, to moue him

him to sinne; so hee was *free* from misery but not from mutability. In his second estate he is subject to the *necessitie* of sinning, to misery and to the servitude of sinne; but free from coaction. In his third estate, hee is free from the the dominion of sinne, from the servitude of sinne, and from compulsion, but not from the necessitie of sinning. In his fourth hee shall be free from misery, servitude, mutability, and necessitie of sinning; but not from necessitie and willingnesse to love God. In his first estate he was *liber*, free; in his second estate hee was *servus*, a servant to sinne; In his third estate hee is *liberatus*, freed from sinne; but in his fourth estate hee shall be *liberrimus*, most freed from sinne.

The *Will* working *freely*, hath power to determinate it selfe as it is directed by the *understanding*, in civill, and morall actions, and in indifferent things; but in actions spirituall it is onely determinate by God.

*Prop.*

The *Will* hath power by the light of the understanding to determinate it selfe, in civill, and morall actions; and God in these likewise doth determinate the will, *Prou. 22.1. the Kings heart is in the hands of the Lord, and hee turnes it as the rivers of water*; when the King determinates his owne heart, the Lord also determinates it; for every particular agent, determinates his own instrument to his worke; but the will is the instrument of God, (for onely the increated will hath an independant power) therefore the *Will* being but a second cause, is determinate by God. When God determinates the will in civill things, he doth it by

*Illuſ.*

*Sola the will  
of man is  
ind. in civ.*

ging, restraining, or ouer-ruling it; but when hee determinates the will (which cannot determinate it selfe) in spirituall things, then hee conuerts the will and inclines it, and here he is the sole and only cause.

*Obiect.* That which is mooued from a cause without it selfe, is saide to bee *compelled*; but the will cannot bee *compelled*, therefore it may seeme that it cannot bee determinate by God.

*Ansiv.* That which is mooued by an *externall* cause, is saide to bee *compelled*, if the *externall* cause take away the proper inclination of the *second* cause; but if it leaue the *second* cause to the owne proper inclination, then it is not saide to be *compelled* but to worke *freely*.

*Obiect.* but the motion is rather ascribed to him who mooues, then to that which is mooued, as wee say not that the stone killed the man, but the man who threw the stone; if God then mooue the *Will*, it might seeme that the will were free and not to be blamed in the action.

*Ansiv.* If the *Will* were so mooued by God that it mooued not it selfe, then the *Will* were neither to bee praised nor to bee blamed: but seeing it is both mooued and mooues it selfe, and is not like a stone in a mans hand, which is mooued and mooues not it selfe; therefore it is to bee blamed in the sinfull action.

The *Will*, in morall and ciuill actions, is not determinate, in the meanes, which lead to the end: (for that the *understanding* doth one'y;) but respecting the end, it both determinates it selfe *naturally*,

rally, and is determinate by God ; but in spirituall things it is onely determinate by God, both in the meanes and in the end, *Philip. 2. 13. It is God who worketh, both the will and the deed in vs.*

The grace of God determinates the *Will* onely to good : therefore these extenuate mightily the grace of God, who grant, that God in the *conversion* of Man doth powre in a *supernaturall grace* in his heart ; but yet this grace doth not determinate the heart of man, for that the *will* doth *naturally & freely*; and to draw out the act of Faith (say they) there needs no concurrence of the grace of God, but onely morall perswasions. So *Forsec*, who holds that God onely sets the will on worke, but leaues the will to worke by it selfe, hee determinates (saith hee) onely *in specificatione*, but not *in exercitio*; in inclining the wil to embrace such an object, but the operation about that object is left free vnto the *Will* it selfe, this it may performe freely without Gods grace.

*Obiect.* But it may seeme that God determinates the sinnefull actions of men as well as their morall, both in the meanes and in the end, and is the cause of the one as well as of the other ; as God knoweth certainly that the *Antichrist* will sinne ; therefore the *Will* of the *Antichrist*, is determinate to sinne, by the decree of God ?

*Ans.* This followeth not, because putting the decree of God, the *Antichrist* will sinne ; these two goe not together as the cause and the effect, for Gods decree is not the cause why the *Antichrist* sinnes; but it onely followes Gods foreknowledge

*Conseq.*

*Corin. cap. 4. 3.  
pag. 6. 12. 10. fol.  
10. d.*

*eternum decre-  
tum Dei ponit  
infallibilem  
consequens, sed  
non consequens  
e.*



Duplex connexio  
 1. causa cum effecto  
 2. antecedens cum  
 consequenti.

and is not an effect of it, for there is a twofold connexion of things; first, of the *cause* with the *effect*, and so the *effect*, necessarily followeth the *cause*. Secondly, of the *antecedent* with the *consequent*: the sinne of the Antichrist is the consequent of Gods decree infallibly, but not productively, because the decree is not the cause of it.

*Object.* But it may seeme that Gods decree is the cause of sinne: *Ioh. 12. 39. They could not beleeve for Esay said, he blinded their eyes, and hardened their hearts.* Here it might seeme that the Prophets prediction was the cause of the hardning of their hearts, and not the antecedent of it onely?

*Answe.* These euill things God foreseeth to fall out, because they are to fall out; and they fall not out because hee foreseeth them to fall out: when I see a man writing, hee writes not because I see him writing, but because hee is writing therefore I see him write; so, the *Antichrist* sinneth not because God foresaw him to sinne, but because the *Antichrist* was to sinne, therefore God foresaw him to sinne. God foreseeth otherwayes good actions, for hee decreeth them, and they fall out as effects of his decree, but it is farre otherwayes in mans sinfull actions, for they are not the effects of Gods decree, but a necessary consequent of it.

The essentiall propertie of the *Will* (which is *libertie*) cannot bee changed, but the qualitie of the *Will* (which is good or euill) may be changed.

There are two things to bee considered in the *Will*. First, *essence* or the *essence* of it. Secondly, *operation* or

or the operation of the will : the *essence* of the will cannot bee changed , but the operation may bee changed : it may loose holinesse and sanctification in the choyce, but not the *essence* of it: a clocke when it is out of frame sheweth the time , but not the true time of the day ; and as the saylers compass stricken with thunder, the point of the needle stands alwayes at some ayth , but not at the right ayth ; and so when wine is turned into vinegar it keepeth still the colour and quantitie , but it hath lost the right relish : so the Will of man after the fall , *freely chuseth* that which it chuseth , *Non corrumpitur quoad agendi radicem sed terminum.*

Man in first estate, *willed* onely good , both in the *end* , and in the *meanes* : but man in his corrupt estate *wils* the *end*, either as good or apparent good ; but hee maketh choyse of the *meanes* often as euill: the will respects the end, and election the meanes ; no man *wils* the end as it is euill ; but the meanes leading to this end are oftentimes chosen as euill. The adulterer and the thiefe, they wil the proper *ends* of their adultery and theft (which are *pleasure* and *gain*) as good or at the least good in thow ; but the meanes they know are oftentimes euill, and chuse them as *euill* that they may attaine to their *ends*. Againe, the vnregenerate man sometimes *wils* the end but not the meanes. *Prou. 13. 4. The sluggard wils, and becomils not ; hee wils the end because it is good ; but he wils not the meanes because they are painfull and laborious : so Hos. 10. 11. Ephraim as an one delighted in threshing*  
but

A collation  
between the in-  
nocent, and  
old adam.

*non quia non  
est malum, sed  
quia non est  
bonum, et non  
est finis, sed  
quia malum.*

69.

but not in plowing: hee delighted in threshing, because the ox might not bee mized when hee did thresh; *Deut. 25.4.* but hee delighted not in plowing; that is, to take the paines to plow vp his heart, and mortifie his sinnes; *Balaam* wished, *that he might die the death of the righteous*, *Num. 23.14.* but he endeauoured no to liue the life of the righteous.

Prop.

Man after his fall had *libertie* in ciuill and morall actions.

Illust.

This *libertie* which man hath now in his corrupt estate, vnto any good, hath sundry impediments both outward and inward; and although our election bee *free*, yet the execution thereof is not in our hands. There bee three externall impediments in our *libertie*; first, Gods ouerruling of the *will* of Man, who although he take not away the libertie of the will from vs, yet hee oftentimes furthers vs in good, and hinders vs in euill; and bridles so the fury of the wicked that they cannot come to the ends which they ayme at; as wee see in *Ieroboam*, *1.King.13.5.* and *Sennacherib*, *Esa.37.29.* For the wayes of Man are not in his owne power, *Pro.16.9.* The second impediment of our libertie is *Sathans seducing*, who oftentimes seduceth the will when it is inclined to good, and perswades it to euill, *Ephe.2.2.* which perswasion is effectuell in the sonnes of infidelitie: sometimes Sathan hindreth the children of God, as he hindred the Apostle that hee should not come to the *Thessalonians*, *2.Theff.4.17.18.* The third outward impediment is, the *multitude of obiects* laid before vs,

which

*Impedimenta libertatis humane sunt, vel extra se, vel in se.*

*Impedimenta externa sunt deus, diabolus, et externa obiecta.*

which partly allure the minde if they bee pleasant, and terrifie the minde if they be fearefull.

The inward impediments which hinder the *will* *libertie*, are. First, the *want of Gods image*. Secondly, the *blindnesse of the vnderstanding*. Thirdly, the *infirmities of the Will*. Fourthly, a *naturall violence*. Fifthly, a *pronenesse to euill*. Sixtly, the *vehemeny of the affections*, which draw the Will after them, and trouble the *Iudgement*.

*Impedimenta interna sunt, destitutio imaginis Dei, cecitas intellectus, infirmitas voluntatis, naturalis violentia, propensio ad malum, et vehementia affectionum.*

## CHAP. XVII.

## Of Mans Will in his conuersion.



N the first point of Mans *conuersion*, God intuseth, a new habite of grace.

The *conuersion* of Man is not wrought, first by stirring vp of his Will, or by alluring or perswading him, but by powring grace into the heart. *Socrates* saide that hee was but to his schollers like a midwife; for a midwife doth nothing but helpeth forth the birth already conceiued: so hee saide, that he onely but drew forth the wit, which was naturally within his schollers. But it is not so in the first point of a mans conuersion, for the Preacher doth not helpe forth the graces in a man; but he is like to a father, begetting him anew againe through the Gospell, 1. Cor. 4. 15.

Man before his *conuersion* to grace is *passive*.

T

There

## Prop.

The third property of the Will.

## Illust.

*Illust.*

*potentia, vel est  
propinqua, vel  
remota, p. sibi, vel  
mere passiva.*

There is in some *patient* a *neere power*, as when powder is laid to the fire it hath a *neere power* to be kindled by the fire. Secondly, there is in some *patient* a *remote power*, as when greene wood is laid to the fire, it may bee kindled although it bee long ere it burne. Thirdly, there is in a *patient* a *passive* or *obedientiall power*, or that which they call *potentia, obediens* or *passiva*, as when the potter makes a vessel of clay. Fourthly, there is a *mere passive power*; as a stone hath no aptnesse to bee made a *living creature*. Man before his *concupiscence*, is not like powder, which hath a *neere power* to take fire; hee is not like greene wood which hath a *remote power* to take fire; hee is not like the stone that is *mere passive*; but hee is like the clay in the potters hand, that is *passive* and capable to bee formed according to the will of the potter; and in this sense is that of *Augustine* to bee understood, *celle credere est gratie, sed posse credere est nature*; *to bee willing to beleue is of grace, but to bee able to beleue is of nature*: which *Cajetane* expounds well, *posse credere* is meant of the *potentiall* or *obedientiall power*.

*Illust. 2.*

*Tria genera operationum Dei operatur in nostra iustificatione.*

God hath three sorts of workes which hee workes in our *iustification*. First, such workes as are onely proper to God, as to stand at the doore and knocke, *Reuel. 3. 20.* to open the heart, and to inspire, &c. In which our will giveth neither course nor co-operation; therefore in these wee are onely *passive*; and the will is *acted*, not being as yet *active* it selfe; *Non habet actuum concursum hic, sed solum modo recipi*; the will hath no active con-

con-

concoure vnto grace here, it hath only an aptnes to receiue, faith being wrought in it. Secondly, the begetting of new qualities in the habite; as Faith, Hope, & Charitie; for to the bringing forth of ſuch excellent qualities, nature can doe nothing; Man here alſo is paſſiue, as the ayre when it is illuminated by the light. Thirdly, ſuch workes in the act, as to beleue, repent, &c. which God workes not in vs without vs; vnto which purpoſe is applied that of *Paul*, 1. Cor. 15. *The grace of God with us*; and that of *Auguſtine*, *co-operando perſicit, quod operando inceptit*; ſo the will of Man by this concurring grace is made, *pediſſequa*, and a ſubordinate agent vnder grace, grace being *comes & dux*; & the will being *pediſſequa, ſed non præſens*, attending grace, but no wayes going before.

In the point of Mans *conuerſion* the will being moued, afterwards moues it ſelfe.

*Prop.*

This action of the will is, firſt from *grace*; and ſecond y, from the *Will* it ſelfe; in both theſe acts God concurreſſes as the firſt agent, and the will as the ſecondary. In the eſtate of corruption, the *Will* is the true *efficient* cauſe of ſinne; in the eſtate of *iuſtification*, the *will* is truly indued with grace; & in both theſe eſtates the *Will* is a true *efficient*, but differently: for in the ſinnefull eſtate the will is the *principall efficient*; but in the eſtate of grace it is ſubordinate to the grace of God, and not collateral; the holy Ghoſt quickning it and reuiuing it to worke, and ſo by the grace of God wee are that we are, 1. Cor. 15. 10.

*Illuſt.*



*Voluntas confi-  
deratur et est na-  
tura quaedam, et  
et est principi-  
um, seu actus  
omnium.*

*Quest.* Whither is the *conversion* of Man, with his *Will*, or against his *Will*?

*Ans.* the *Will* is considered two wayes. First, *Vi est natura quaedam*, as it is a creature ready to obey God, who rules the vniuerse. Second y, *Vi est principium suum actionum*, whereby it *freely* wills, or *nills*; in the first sence, it is not against the *Will* that it is conuerted; in the second sence, as it is corrupted, *willing sinne freely*, (before sinne be expelled) it is against the *Will*. The water hath the proper inclination to goe downward to the center, yet when it ascends vpward and keeps another course, *ne detur vacuum*, lest there should bee any emptinesse in nature, it runnes a course contrary to the owne proper inclination: so when the *Will* obeyeth God, (in the *first act* of mans *conversion*;) it is not against the *Will*, if yee respect the *Will* as it followeth the direction of God; but if ye respect the *Will*, as it is corrupt and sinfull it is against the will to obey God.

*Quest.* Whither is the *conversion* of man, a *miracle* or not?

*Ans.* Wee cannot call it a *miracle*; for there are two conditions required in a *miracle*. First, that the cause which produceth the effect, bee altogether vnknown to any creature; for if it be known to some, and not to others, it is not a *miracle*; the eclipse of the Sunne, seemes to the countrey man a *miracle*, yet a *Mathematician* knoweth the reason of it, therefore it is not a *miracle*. The second condition required in a *miracle* is, that it bee wrought in a thing which hath an inclination, to the contrary effect;

*Thom. cont. gent.  
lib. de miraculis.*

*Due conditiones  
requiruntur ut  
aliquid sit mira-  
culum, 1. ne cau-  
sa sit occulta, 2.  
ut sit in re, unde  
aliter uideatur  
debere euenire.*

effect; as when God raiſeth the dead by his power, this is a *miracle*, becauſe it is not according to the nature of the dead that euer they ſhould riſe againe: So when Chriſt cured the blind, this was a *miracle*, for nature would neuer make a blind man to ſee; ſo when Chriſt cured *Peters* mother in law of a ſeauer on a ſudden, this was a *miracle*, for nature could not doe this in an inſtant. If any of their two former conditions bee lacking it is not a *miracle*. Therefore in the defect of the ſecond condition, the creation of the world is not a *miracle*, becauſe ſuch a great effect is proper to the nature of ſo glorious a cauſe: but if Man or Angel could create, it were a *miracle*, for it is contrary to their finite nature to produce ſuch an infinite effect. So, the creation of the Soule is not a *miracle*, becauſe God worketh ordinarily here, nature preparing the Body then God infuſeth the Soule. But if God ſhould create a Soule without this preparation of nature, this ſhould bee a *miracle* in reſpect of the ſecond condition; as when hee created *Eua* without helpe of *Adam*, and Chriſts manhood in the wombe of the Virgine, without the Virgine. So the *conuerſion* of Man is not a *miracle*, becauſe the reaſonable Soule was once created to the Image of God, and is againe capable of the grace of God. When wee heate cold water by fire, although it bee contrary to the inclination of the forme of the water to bee hoate, yet it may receiue heate, and when it receiues heate it is not a *miracle*. But improperly the *conuerſion* of Man may bee ſaid to bee a *miracle* in reſpect of the

*Creatio eſt o-m-ni-  
magnuſ, ſed non  
miraculum.*

first condition required in a *miracle*, because it is done by God who is an unknown cause to vs, and although it bee not properly a *miracle*, because the second condition is deficient, yet it is a greater worke then a *miracle*, *Nam aliquid est maior opus, sed minus miraculum et creatio.*

Prop.

In Mans conuersion we must not take from grace, and giue to nature.

Ilust. 1.

It was a *maxime*, receiued among the Iewes, *Satius est addere de profano ad sacrum, quam de more de sacro et addere ad profanum*; they had rather take from the profane day, and adde to the Sabbath, then to take from the holy Sabbath, and adde to the profane day: but men now had rather take from grace and giue to nature, then take from nature and giue to grace.

When the Fathers laboured to ouerthrow one error, they fell in another: as a gardner when hee goeth to make streight a crooked sprigge, he bends it sometimes too farre the other way: so they, that they might absolutely defend the grace of God against the maintainers of *free will*, they rooted out *free will*, and gaue Man *freedom* in no actions, but concluded all vnder the necessitie of Gods predestination as did the *Stoicks* among the heathen. But wee must not so stand in defence of grace that wee ouerthrow *free-will*; neither must wee ascribe that to *free-will*, which is due to grace onely.

The *Iesuits* that they may plead for *free will* in Man, haue found out a new platforme of Mans saluation; for first, they establish a *middle sort of knowledge in God*; by which hee knoweth things  
that

that are to come, (not abſolutely but conditionally) what Man or Angel may bee able to doe by the freedom of their wils, (no decree of God going before,) conſidering them in ſuch or ſuch a condition, with ſuch or ſuch circumſtances. But there is no ſuch *middle ſort of knowledge* in God, for God knoweth all his workes from the beginning, *Act. 15. 18.* God knoweth all theſe things that are conditionall, although they neuer take effect, abſolutely and perfectly: as for example, hee foreſaw that *Abimelech* the King of *Gerar* would haue deſired *Abrahams* wife, neuertheleſſe hee hindred him that hee ſinned not with her, by his reſtraining grace; *Gen. 20. 6.* I know that thou didſt this in the ſimplicity of thine heart, therefore I haue kept thee that thou ſhouldeſt not ſinne againſt mee, neither trouble her. So, *Exod. 13. 17.* God would not bring the *Iſraelites* directly to the land of *Canaan*, but he led them about by a large circuite, leſt perhaps (ſaith God) it ſhould ſeem to them, when they ſee the enemy come againſt them, and they returne backe to *Egypt*; this word perhaps is not a doubting in God, or a middle ſort of knowledge, but certainly hee foreſaw it would come to paſſe, therefore he prevented it by a ſure remedy. There is no ſort of knowledge in God, but either, *ſimplicis intelligentie*, or *uifiſſimis*; *ſimplicis intelligentie* is of things poſſible, *ſcientia uifiſſionis* is of things that certainly come to paſſe.

*Obiect.* But they alledge that place, *1 Sam. 23. 11. 12.* when *Dauid* conſults with God, what would become of him if hee ſtayed at *Keilah*, whether the *Keilites* would deliuer him into the hand

*Sciencia simplicis  
intelligentie  
est de re  
ſimplicis intelligentie  
est de re  
ſcientia uifiſſionis  
est de re*

*Suplex scientia  
in Deo simplicis  
intelligentie et  
uifiſſionis*

of *Saul* or not : it was answered conditionally in this sense, *if yee say, Saul will come, and if he come, the Kerlits will deliner you up in his hands* : hence they reason thus : God foretold this futer condition : therefore hee foreknew it. But hee foreknew it not by the first sort of *knowledge*, because that is of things possible, which may come to passe, or not come to passe : neither doeth God foreknow this by the second sort of *knowledge*, because that is of things that will certainly come to passe ; but it is a third sort of *knowledge*, of things that may come to passe conditionally. Therefore say they, there is a *middle sort of knowledge* in God.

*Hypothetica pro-*  
*positio, per se esse*  
*vera, et necessaria,*  
*discreta sunt in*  
*partibus.*

*Ansiv.* This sort of *knowledge*, that is proposed conditionally, is absolute in God, and depends not upon the vncertaintie of the condition, for a hypotheticall or conditionall proposition may bee true in the connexion, & yet in the parts it may be false, and so God knoweth it to bee false. The Apostle saith, *If an Angel come from heauen and teach another Gospel then that which wee haue taught, let him bee accursed, Gal. 1.8.* But an Angell cannot come from heauen to teach another Gospell. So, *1. King. 22.28. If thou returne againe in peace the Lord hath not spoken by me:* but the Lord spake by the Prophet *Micaiah*, and the King was neuer to returne in peace. Although these speeches bee conditionally set down, yet God knowes them absolutely that they shall either come to passe, or not come to passe: and so there is not a middle sort of knowledge in God.

*Quest.*

*Quest.* How did God force *Dauid's* betraying by the *Kelites* vnto *Saul*, whether contingently or necessarily?

*A. sw.* When God lookes *ad opposita*, hee produceth his effect freely, and contingently, because it must either bee or not bee; as the *Kelites* might haue deliuered, or not deliuered, *Dauid* into the hands of *Saul*; but when God determinates himselfe to one of the opposites, then hee absolutely and necessarily foreknowes it, as hee knew absolutely that *Dauid* should flee and not bee betrayed; that which is contingent conditionally in the cause, may bee intailed necessarily in the effect; as, if *Peter* runne, *he* moues; here hee moues necessarily because hee runnes, and yet he runnes not necessarily; for hee may either runne or not runne: so this betraying of *Dauid* was necessary in the effect if hee had stayed at *Kelab*, but it was contingent in the cause, for hee might either haue stayed there or no stayed, *Act 28. Paul* saith, *If any of you or one of the shippe yee shall all perish*; but if yee stay in the shippe yee shall all be saued, they might haue stayed in the shippe or gone out of her, but respecting the event, they behoued to stay in the shippe and be saued: so that, contingent things fall vnder the providence of God, and Gods providence takes not nor away their contingency, no more then it did at the nature of the bones of *Christ*, when he foresaw that a bone of him should not be broken, *Ioh. 19. 36.* but necessarily the events of them follow and are foreseene of God. When God wils a thing, it comes not necessarily to passe;

V

but

*Conditionale in  
causa, potest esse  
necessarium in  
effectu.*



but when God wils a thing necessarily, then it must come to passe : God wils the eclipse of the Sunne, hee wils but this contingently, because it may either bee or not bee ; but when hee wils the eclipse, necessarily then it must come to passe ; *in sensu con-iuncto*, that which hee wils it must come to passe ; but *in sensu diuiso*, that which he will, may not come to passe ; for hee needed not to haue willed it : for as *Thomas* in his Booke, *contra gentiles* saith ; *Quaedam eueniunt ex necessitate suppositionis et immutabilitatis, eo modo quo prouisa sunt, sciz contingenter et liberè : ea quæ Deus determinauit liberè et contingenter euentura, ea contingenter euenient ; et necessariò qua determinauit necessariò.* That is, *some things fall out by necessitie of supposition and immutabilitie, that same way whereby they are foreseene : to wit, contingently and freely ; but these things which God hath determinated to fall out contingently and freely, they shall fall out contingently ; and these things that hee hath determinate necessarily to come to passe, shall of necessitie bee.*

*Quest.* Seeing the purposes of God are absolute, why are his promises and threatnings set downe conditionally ?

*Ansiv.* He set them down conditionally to moue sinners more earnestly to repent. *Ion. 3. 5.* *Yet forty dayes and Ninive shall bee destroyed.* But hee keeps vp the condition here, to moue the *Ninuites* the more earnestly to repentance ; and the euent sheweth, that this was Gods purpose not to destroy the *Ninuites*, because they repented ; here  
by

by degrees hee manifeſts his counſell vnto them.

*Example*, when a town is beſieged, the counſaile of warre ordaine, that whoſoeuer goes vpon the walles ſhall die the death, this is to terrifie ſouldiers, that they goe not vpon the walles; the enemy makes a ſudden aſſault in the night, a ſouldier runnes vp vpon the walles, and repels the enemy: whither ſhall this man die for it or not? the counſaile of warre explains themſelues, and that which they ſet out abſolutely before, they interpret it now this way; our meaning was that no ſouldier ſhould goe vp vpon the walles that hee might not giue intelligence to the enemy: but this ſouldier hath repelled the enemy; therefore hee hath not violated our Law, neither is hee culpable of death. See the example of *Jonathan*, 1. *Sam.* 13. So when God ſaith fourtie dayes, and *Nimrod* ſhall be deſtroyed, keeping vp the condition, *if they repent not*; when they repent, hee explains his former ſentence and ſhowes that it was not abſolutely his meaning that they ſhould die, but onely to terrifie them, and to moue them to repentance.

The *Ieſuits*, when they ſubordinate the *Will* of Man, to this conditionall knowledge in God; they leaue Mans *Will* indifferent here, to chuſe or not to chuſe; and vpon this *freedom* of Mans *Will*, they ground the decree of God, to predeſtinate this Man and to reſect that Man. But if this platforme hold, than it will follow, that when the *Will* of this Man embraceth grace, and the *Will* of that reſuſeth it, it muſt either bee the *cauſe* of predeſtination or the *condition*; but no Chriſtian ever ſaid that the *Will*

*Voluntas mouet  
est causa, non  
conditio in de-  
ſtinatione nec re-  
ſectio ſalutis.*

of Man was the *cause* of predestination, except the *Pelagians* and their followers; if they make this act of the *Will* the condition of Mans election then they impe with the *Arminians*, who measure the efficacy of grace from the event or the *Will*, which notwithstanding some of the *Leperies* strongly denie.

*Quest.* If the *Will* bee neither the *cause* nor condition of our predestination, what is it then?

*Ans.* It is but a meane, for the furnishing of Mans predestination; for a mans name is not written in the Booke of life, because hee assents willingly, to the promises of the Gospell, and beleues them: but because his name is written in the booke of life, therefore hee beleues, *Act. 13. 48. As many as were ordained vnto eternall life beleued.* If a King should discern that none should bee courtiers with him, vnlesse they were trained first vp in the warres; this training vp in the waies is neither the *cause*, nor yet the *condition*, which mooues the King to make choyce of them; it is a meane whereby they are receiued into the Court, but no motiue which mooued the King. So, Faith whereby a Man is adopted to be the Sonne of God, is neither the *cause* nor yet the *condition* which mooues God to elect Man, but whom hee electeth freely, them he giues to beleue.

If it be asked of *Bellarmin*e, wherefore this man is faued and not that man? hee will answer that there is no other cause but the good pleasure and will of God.

Secondly, if it bee asked of him, why hee giues this

this man *gratiam congruam*, or fitting grace, and not that man? hee will answer: because his will is to saue this man and not that man.

Thirdly, if it bee asked of him, wherefore this man receiues grace and not that man? hee will answer: because grace is fitting for this man and not for that man; he calles this *fitting grace*, not when the will is determinate by grace (as wee hold,) *Physica determinatione*, or *Hyperphysica* rather; neither will hee make it to depend *ab eorum*, as the *Arminians* doe from the *Will* of man; but he findes out a midale betwixt these two, placing it onely in *morall perswasions*, and the efficacy of the wiles determination to depend vpon Gods grace: for God (saith hee) foreseeeth, that the will cannot refuse, because he hath fitted it so to the will, at this time and in this place; so he that cannot now *absolutely* reject the grace of God, but *conditionally*: and hee saith *in sensu diuiso* hee may reject the grace of God; but not *in sensu composito*. Example, when I see a man writing, hee cannot but write; and yet considering this act of writing by it selfe, hee writes free'y; so ioyning Mans *Will* with Gods Decree, a man cannot but *Will*; and yet respecting the *Will* in it selfe, hee may *Will* grace or not *Will* it when it is offered to him, because grace doth not determinate his *Will* (saith hee:) here hee wille, *infallibiliter, sed non necessario*.

But the *Arminians* hold that the *conversion* of man altogether depends from his *Will*, and that there is no other cause why this man chuseth and that man refuseth grace, but onely the *Will*.

*Triplex determinatio  
naturae physica, b  
et moralis  
moralis*

*Duplex sensus  
diuisus et compositus  
physicus*

*Duplex determinatio  
naturae physicae  
et moralis*

fourthly, if it bee asked, whether or no this man may resist the grace of God, or not? hee will answer; by the *absolute freedom* of his *Will*, hee may resist it; by this it followeth that they will establish a real act in the *Will*, which is neither subject to Gods providence, nor predestination; but if they acknowledged the consent of the will, to bee a meane for the fulfilling of predestination, in this we would agree with them.

*Totus gratia,  
sufficient, abundans  
et effectus.*

Secondly, the *Jesuits* that they may plead for free will make three sorts of *grace*, *sufficient*, *abundant* and *effectuall* *grace*; and they make *abundant* *grace*, a higher degree then *sufficient* *grace*; as that *grace* which was offered to *Chorazin* and *Bethsaida*, *Math. 11*. Because they had a more effectuall calling, then *Tyre* and *Sidon*: they make that *effectuall* *grace*, when one actually receiveth the *grace* offered, and applyeth it to himselfe.

But this distinction of *grace* cannot hold, for how can that bee *sufficient* *grace*, which never taketh effect, seeing none was ever saved, or ever shall be saved, by this *sufficient* *grace*, which is not effectuall; *sufficient* *grace* hath ever the own effect, for whom God will have converted, they cannot but be converted, *Rom. 9. 19. who can resist the will of God?* Again, those that are not converted, they of themselves cannot be converted, God gives them neither willingness nor *sufficient* *grace* (to whom is he debtor) for if God gave them this willingness, then it should bee both *sufficient* and *effectuall* *grace* to them.

But wee hold that both *sufficient*, and *effectuall* *grace*.

grace are the free gifts of God, becauſe, *without me* (ſaith Chriſt) *ye can doe nothing*, *Ioh. 5. 5.* Neither in ſufficient, nor in effectual grace. Again, wee hold that *abundant* and *effectual* grace, are onely offered to the Eleſt; and that which was offered to *Chorazin* and *Bethſaida* was onely ſufficient to leaue them inexcusable and not to conuert them.

Thirdly, the *Ieſuits* pleade for nature, holding that God concurres generally onely with the ſecond cauſes, in giuing them a naturall power to worke; but not by moouing and applying them to their operations, as the Carpenter applieth his axe to cut. Neither (ſay they) hath hee any influence in the action it ſelfe; aſcribing nothing to God, but the conſeruation of the ſecond cauſes; and if hee worke with the ſecond cauſes, they make not man ſubordinate to God, but as two cauſes working together, as a weake and a ſtrong man carrying a load.

*Brean in P. de  
de.*

But we hold, that God not only concurs generally with the ſecond cauſes, but applies and mooues the ſecond cauſe to worke; not as the ſecond cauſes are *co-ordinate* with God, but as *ſubordinate*; ſo that when God workes vpon the *Will*, hee giueth not onely a general influence, whereby hee ſuſtains the *Will*; but alſo he hath a particular influence in to it: neither is the will his fellow helper in the action, but ſubordinate to him, for in producing of the effect God likewiſe concurs particularly.

To conſide this point, that the will of man ſpirates not it ſelfe, *Gen. 2.* it is manifeſt that if equall grace bee offered to euery man, and hee



effect to low, the one of them embracing grace and the other of them refusing; one of these two absurdities must necessarily follow, either that the grace of God was not an equal remedy for both, because it cured them not both, which is blasphemie; or else, that there was no alke corruption in both which is flat *Pelagianisme*; for mans will make the separation, then the Apostles question, *1. Cor. 4. 7. (Who hath separated thee)* is easily answered; and man then should have wherein to boast, *Rom. 1. 18.*

**Prop.**

**Illust.**

*Triplex causa,  
Physica, moralis,  
et miraculosa.*

God is onely the effectuall cause of mans conversion.

There are three sorts of causes. First, a *Physicall cause*. Secondly, a *morall cause*. Thirdly, a *miraculous cause*. A *Physicall cause*, is that which really and truly produceth the effect, and is called an *effectuall cause* in the Schooles. A *morall cause*, is improperly and metaphorically a *cause*, because it produceth not properly an effect, onely it proposeth arguments to induce or to perswade. A *miraculous cause* is that which worketh above the course of nature.

God in mans conversion, is not onely the moral cause; because morall perswasions suffice not to produce a supernaturall effect it onely proposeth arguments, counsels, and commands, but cannot incline the heart directly. When a Father holds vp an apple to his child, or when the master of the game, sets vp *pellets*, a reward to the runners; hee doth nothing but allure or perswade them, hee makes them not able to runne.

Secondly,

Secondly, God is not onely the *morall cause* of mans *conuersion*; for then hee should haue no greater stroake in mans *conuersion*; then the Diuell hath, in peruerting the children of disobedience, to their destruction: for the Diuell in mans destruction, onely inticeth, allureth, and seduceth, but hee changeth not his *Will*; and worketh onely *per illicium*, intycing him onely to sinne; but the man himselfe changeth his owne *Will*: God doth not onely worke vpon our *Wils* by *morall perswasions*, proposing rewards to vs, exhorting and commanding vs; but changeth and directly workes vpon the will, therefore the Apostle saith, *Philip. 2. 13.* *both the will and the deed are from him.*

God is the *Physicall cause* of mans conuersion, or rather like a *Physicall cause*, by drawing, iucifying, and moouing the heart. A man is put in the fetters, one gets him out of the fetters by one of two meanes. First, hee vseth *morall perswasions* to him to come forth; then hee comes as a *Physicall cause* by breaking his bolts and taking him forth: if God did nothing in mans conuersion, but by *morall perswasions*, then hee should neuer come out of the fetters; for by nature hee is like the deafe Adder that stoppeth his eare at the voice of the enchanter, *Psal. 58.* God is not the *miraculous cause* of mans *conuersion*; because the *conuersion* of man is not a miracle, as we haue shoven before.

When God conuerts a man to grace; first, hee opens the heart and then hee enters; the heart all this time being dead, vntill God awake it.

In order of causes, God first hee opens the heart

*Deus non tantū  
est causa morālis  
aut miraculoſa  
conuerſionis hu-  
manæ; ſed phyſi-  
ca, antequā phyſi-  
ca.*

*Prop.*

*Illuſt.*

Greg de Valen.  
dis. 8 q. 3 p. 4

Duplex causa;  
efficientem, & dis-  
positiua.

and then hee enters; but in order of time, when he opens, hee enters. The *Iesuits* make God when he enters, the *efficient cause* of mans *conuersion*; and they make the heart when it opens the *matersall*, or *dispositiue cause*, of mans *conuersion*; and one of them goeth about to cleare the matter by this comparifon out of *Dominicus a Soto*, thus. When the winde beats vpon a window, by entring in, it opens the window, and by opening the window, it enters in; in respect of the *efficient cause* it enters in by motion, but in respect of the *dispositiue cause*, it first opens, and then enters.

But this comparifon is false, for God must first open the heart, and enter; before euer the heart open, and wee receiue grace; so that the second act of God, & our opening, are *simul tempore*; for when wee receiue, hee opens; and when he hath entred, and opened, wee receiue; although Gods opening goe before in order of causes, yet in time it goeth with our receiuing, as the fishe takes the hooke, and the hooke the fishe, at the same time; but in order of causes, the hooke is presented first to the fishe.

*Bellarmino*, in his *sixt Booke, of Free-will and Grace, Chap. 15*. Summes vp the co-working, of the *Grace* of God with *Free-will* in man in these conclusions following.

Conclus. 1

Man hath a *remote power* before he get grace, to the workes of holinesse.

Our diff.

Man hath not a *remote power* to doe good as the greene wood hath a *remote power* to take fire, but onely a *passiue* or *obediensiall power*, whereby grace makes him able, to the workes of holinesse.

Man

Man before his conuerſion, hath not a *neere*, and a *perfect power*, (before grace be offered,) to the workes of holineſſe; and therefore in the workes of pietie, he can doe nothing of himſelfe.

Concluſ. 2

This propoſition wee willingly grant, for mans will is not like powder ready preſently to take fire.

Our conſ.

*Stirring up grace*, muſt neceſſarilie goe before mans conuerſion, whither it be from infidelitie to faith, or from ſinne to righteouſneſſe; neither is *helping grace*, ſufficient to mans conuerſion.

Concluſ. 3

This propoſition might bee granted, firſt againſt the *Pelagians*, who denied all grace, and againſt the *ſemi-pelagians*, who acknowledged *preuenting grace*, but not *ſtirring up grace*; and wee would grant to it, if by *ſtirring up grace*, he meant *infuſed grace*, which after that it is infuſed into the heart of man it ſtirres him vp to doe good.

Our conſ.

This *ſtirring up grace*, is giuen to man without any preparation to grace.

Concluſ. 4

Wee agree to this propoſition, if by *ſtirring up grace*, he meant *infuſed grace*.

Our conſ.

*Stirring up grace* is not granted to man, without his working, although it be giuen to him without the *co-operation* of *free-will* this propoſition hee goeth about to cleare thus; *ſtirring up grace* (ſaith he) comprehends two things in it. Firſt, *initium bonæ cogitationis*. Secondly, *initium boni deſiderij*; but, *to thinke*, and *deſire*, are the actions of the *minde* and *will*; wherefore a man cannot *deſire*, and *thinke* any thing, without his owne action. Yet becauſe there are ſome ſudden motions, which anteuert all deliberation of reaſon; therefore they can-

Concluſ. 5

not bee the acts of *free-will*, such are these impure thoughts, that are cast into the heart by the Diuel, against our *Will*, these are the free motions of the *Will*; therefore the Apostle, *Rom. 7.* saith, *I doe not these things, but sinne that dwels in mee*; so it may bee sūde of these first good thoughts, because they proceed not from the *Will*, I doe not these, but the grace of God which preuents me.

Our diff:

These *primoprini motus*, which antevvert the use of reason, are partly with the *Will*, and partly against the *Will*; they are not with the *Will*, because they arise before the consent of the *Will*; neither are they against the *Will*, for then the heart should not delight it selfe in them when they arise. So the first motions of the spirit in the heart, are not altogether with the *Will*, because it is sinnefull; neither altogether against the *Will*, because the *Will* is subordinate to God, and begins to take some delight in them. Wee must distinguish these three motions of the *Will*, *involuntarium*, *voluntarium*, *non voluntarium*: *involuntarium*, when the *Will* no wayes wils a thing; *voluntarium*, when the *Will* wils it altogether; *non voluntarium*, when it partly wils it, and partly wils it not: in this last sense it is, that our will consents to the working of Gods Spirit in our conuersion.

Concl: 6

That wee may assent to *stirring up grace*, or to Gods internall calling, *helping grace* is necessary.

Our conf:

We agree to this proposition, if this grace bee taken for *infused grace*.

Concl: 7

Neither *stirring up grace*, nor *helping grace*, impose any necessitie to man, but that hee may either

either chuse or reſuſe Gods calling.

We hold that after *grace* is infused in the heart, although it compell not the *Will* to doe good, yet it *neceſſitate's* it.

*Our diſ:*

It may bee that two hauing the ſame internal motion, the one may bee called and not the other.

*Concl: 8*

Wee hold, that the *Will* of the man called inwardly, is ſo determinate by grace, that hee cannot but chuse his conuerſion; but the *Will* of the other not being determinate by grace cannot chuse it.

*Our diſ:*

The conuerſion of man to God, as it is a *worke*, it proceed's from *free-will* onely, and Gods generall helpe aſſiſting; as it is *good*, it is onely from grace; as it is a *good worke*, it is partly from the *will* and partly from grace: and hee goeth about to prooue this; becauſe (ſaith hee) the efficient cauſe of humane actions, (as they are *actions*,) is the *will* of man; and as they are *free actions*, they proceed from the *freedom* of the *will*; and as they are *godly actions*, they proceed of grace; therefore grace makes the action good and ſupernaturall.

*Concl: 9*

Wee hold that the action, not onely conſidering it, as it is *good*, but conſidering it, as it is an *action* proceeding from the *will*, is *neceſſitate* by God.

*Our diſ:*

Theſe actions which a man doth after his conuerſion, he needes not to theſe actions a new grace, but onely a continuall direction, protecting and keeping the ſeed already ſowen in the heart.

*Concl: 10*

Man after his conuerſion hath neede of a con-

*Our diſ:*



tinuall influence of grace, as the Organes haue neede continually of one to blow them, otherwaies they will make no sound; they would make the grace of God in man (being once infused,) to be like a clocke, if the pases be drawn vp in the morning, it will goe right all the day.

The habite of grace is infused into the heart, but not without the preparation of mans owne will.

Concl. 11

Our diff.

Prop.

Illust.

*Triplex consideratio voluntatis, ante conuersionem, in primo puncto conuersionis, & post conuersionem.*

*Triplex consideratio gratiae, in uocando, in operando, & in cooperando.*

*Duplex resistentia, simplex, & secundum quid.*

Wee hold that before grace bee infused in the heart, there is no preparation in man. And thus farre *Bellarmino* goeth about to prooue that there is *free-will* in man naturally yet vnto good, and would extenuate the grace of God.

The *efficacious* grace of God, being offered to man, he cannot resist it.

Wee are to marke, what the *will* of man can doe, before his conuersion to God: secondly, what it can doe in the first point of his conuersion: thirdly, what hee doth after his conuersion. And there is a threefold grace answerable to these three estates: first, there is *vocans*, an *externall* calling: secondly, *working* grace internally, answering to the third estate. The first grace is oftentimes resisted; *Ier. 7. 13. When I call vpon you early in the morning, yee answere me not, Psal. 81. 14. Oh that my people had hearkened vnto me. So Math. 23. 37. How often would I haue gathered thee vnder my wings, but thou would'st not.* The *working* grace answering to our third estate, may bee saide to bee resisted, not simply, but *secundum quid*; for this resistance is not betwixt the *will* and the grace of God

God, but *betwixt the Fleſh and the Spirit*, Rom. 7. The working grace answering to our ſecond eſtate, cannot be reſiſted in the firſt point of mans conuerſion: when God giues a man a *will* to conuert, hee muſt firſt take away the reſiſtance that hindred his conuerſion, before that euer hee giue him the will to conuert; if hee firſt take not away the impediments hee cannot conuert: God giues not *grace* to a man that reſiſts in the *compound Senſe* (as they ſpeake in the ſchools;) that is ſo long as hee remains vnwilling hee giues him not grace; but in a *diuided ſenſe*, when hee gets grace, reſiſtance is taken from him.

Duplex ſenſus  
gratie & reſi-  
ſtentiae, diuiſus,  
& compoſitus.

*Reſiſtance* is, when two ſtrive together: if they be of equall ſtrength, then the one of them preuailes not againſt the other; if they be not of equall ſtrength, then the weaker ſuccumbs and the ſtronger preuailes: if the agent be hindred by the patient and yet preuaile at the laſt, it is called *incompleta reſiſtantia*, an imperſite reſiſtance: but if the patient be of ſuch ſtrength, that it fruſtrates the agent of his purpoſe, then it is called *completa reſiſtentia*, a perſite reſiſtance. When *Michael* the archangel, and the deuil, ſtroue about the body of *Mofes*, Iude 9. if the deuil had gotten the body of *Mofes*, & had ſet it vp and made an idole of it, then it had beene a perſite reſiſtance; but *Michael* preuailling againſt the deuil, it was an imperſite reſiſtance. So when the *will* of man ſtriueth againſt the *grace* of God; if theſe two were of equall force, then the one of them ſhould not preuaile againſt the other; but becauſe they are not of equall force, although the *will* reſiſt for a time,

Illuſ. 2.

Triplex reſiſten-  
tia; equalis,  
completa, & in-  
completa.

*Conseq.*

*1. h. ad. grat. et  
in aco  
Quam dei gra.  
tiam recipiunt,  
quidam neque  
recipiunt neque  
recipiunt, quidam  
neque recipiunt,  
neque recipiunt,  
sed h. ad. grat.  
et in aco. tam co  
perunt cordi ut  
gratiam recipi  
ant.*

*A collusion;  
between the in  
nocent, and  
renued adam.*

time, yet hee yeeldes to the stronger, the grace of God; and so it is but an imperfect resistance, for at last it yeeldes to the grace of God.

Man in his conuersion cannot resist the grace of God; therefore that diuision of *Bellarmines* is false. First, hee saith, that some who are called inwardly by the Spirit, may reiect the calling altogether. Secondly, some neither receiue the grace of God nor reiect it, but suffer God to knocke at the heart, and is no wayes moued by it to open. Thirdly, some neither receiue nor reiect grace, but they begin to bee delighted with it. Fourthly, some open their hearts, and suffer themselves to be drawn by the grace of God: this is false, for it is the Lord onely, that hath the key of the heart to open or shut.

Man in his first estate, had not neede of *preuenting grace*; yet hee had neede of *stirring vp*, or *preparing grace*, to stirre him vp not from sinne or sluggishnesse, but from the intermission of his action: but man regenerate hath neede of *preuenting grace*, *preparing grace*, *working grace*, and *perfecting grace*; and as the Lord promised. *Deut. 11. 12. Mine eye shall bee vpon this land from the beginning of the yeere to the end*; so vnlesse God looke vpon man, from the beginning, to the end of his conuersion, all is in vaine. Wee see, *Numb. 17. When Aarons rod, was laid before the Lord. First, he made it to bud, although it had no roote. Secondly, to blossome. Thirdly, to bring forth ripe almonds*; so although there bee no grace in vs, yet the Lord stirres vp good motions in our hearts;

then

then hee seconds these with new desires, then at last hee makes vs to bring forth good fruite ; so that the beginning, progresse and end of all good works come of God ; when wee acknowledge this from our heart, taen wee offer a burnt offering to the Lord.

But it is said in *Mark. 4. 26.* that the Kingdome of God is like a husband man, who when he hath sown his seede, hee lyes downe and sleepest ; and in the meane time it growes and shootes forth into the blade, and then to the care ; therefore it may seeme , that when God hath once sown the seede of grace , hee addes not a new influence of grace to it.

*Ans.* That parable is onely meant of the Preacher , who after hee hath sown the seed , can doe no more, but commits the euent to God ; but the parable can no wayes be applied to God ; for after that the seed is sown by God, hee must giue both the first and the latter raine, or else it will not fructifie. The Schoolemen say well, *ad singulos actus desideratur gratia*, vnto euery action that a man doth grace is required.

Man in his restitution receiuing the grace of God, cannot loose it againe.

The certaintie of the perseuerance of the Saints in grace, is prooued. First, in respect of God the Father. Secondly, in respect of God the Sonne. Thirdly, in respect of God the holy Ghost. First in respect of God the Father, with whom there is no shadow of change, *and none can pull his sheepe out of his hands, Ioh. 10. 28.* Secondly, in respect of

*Prop.*

*Illust. 1.*

*Gratia semel recepta non potest amitti, respectu patris, filii et spiritus sancti.*

Y

God

God the Sonne, the Apostle saith, *1. Cor. 6.* that, *his members agglutinantur Christo*: they are glewed to him. Thirdly, in respect of the holy Ghost, hee is called *the earnest penny of our saluation*, *2. Cor. 5.* hee is not called the pledge of our saluation; for a pledge may bee laide in pawne, and may be taken vp againe; but an earnest penny is a part of the bargaine and cannot be taken vp againe.

*Illust. 2.*

There is a mutuall obligation betwixt God and Man, which sheweth the perseuerance of the Saints. Wee giue a pledge to God, *2. Tim. 1. 12.* *I know whom I haue beleued, and I am perswaded that hee is able to keepe that, which I haue committed vnto him*; so, God giueth the earnest penny of his Spirit to vs: *Ephes. 1. 13.* *In whom also after that wee were sealed with the holy Spirit of promise, which is the earnest of our inheritance*; although wee haue the possession of both, yet the keeping of both is committed to God who is a faithfull keeper; so that now the child of God, cannot fall away againe, not onely in respect of the cument, but also for the continuance of their Faith.

*Quest.* When a man fallcs into any notorious sinne, as murder, or adultery; whither is his Faith lost or not?

*Ansiv.* Not, for hee fals not from his vniuersale and first iustification, whereby all his former sins were remitted to him, hee fals onely, from the particular iustification of that fact; this guilt of that fact which is particular, takes not away the first iustification: here, *amittit ius ad rem, sed non ius in re*; hee looseth not the right of his former iustification

*Duplex iustificatio, vniuersalis, et particularis.*

cation, but onely the uſe of it for the time; and when hee repents of that particular fact, hee gets not a new right to his firſt iuſtification, but is reſtored againe to the uſe of it. When *Nebuchadnezzar* became madde, hee was caſt out of his Kingdome and liued among the beaſts; when hee became ſober againe and vnderſtanding, hee got not a new right againe to his Kingdome, but onely was reſtored to his poſſeſſion: ſo when a man falls by ſinne from God, when hee repents hee gets not a new right to his iuſtification, but onely hee gets the right uſe of his former iuſtification.

*Queſt.* Whither is the child of God, quite cut off from Chriſt, when hee commits any great ſinne?

*Anſw.* If wee reſpect Gods part, hee is not cut off; for iuſtification vpon Gods part, implyeth not any qualitie in man, but his free fauour in pardoning; ſo that the queſtion is not, what man deſerued; but, what God doth in iuſtifying Man? *it is hee who iuſtifieth the vngodly, Rom. 4. 5.* But if wee reſpect mans part in ſinning, and according to his feeling before hee repent, hee is cut off; but not reſpecting Gods firſt iuſtification. A woman commits adulterie, ſhe deſerues to be repudiate from her husband, yet the marriage is neuer diſſolued vpon her husbands part, vntill hee giue her the bill of diuorce. So the ſinner when hee falls into any great ſinne, vpon his part hee deſerues fully to be caſt off; and yet hee is not caſt off by God, becauſe hee hath not giuen him the bill of diuorce; *demeritorie incurrit iram Dei, licet non effectiue.*



*effective*, hee deserves the wrath of God, although the Lord poure not out his wrath vpon him.

*Quest.* What looseth hee then by his fall?

*Ans.* Hee looseth not the habite of his Faith, neither the act of his Faith, but onely this act of his Faith is suspended for the time. *Act. 20.* 9. When *Entyches* fell dead out of an upper loft, all that beheld him thought hee was dead; yet when *Paul* embraced him in his armes, hee saide, *hee is not dead*; the act of life was not extinguished here, but suspended. So when the child of God falleth into any notorious sinne, grace is not quite gone out of him. The incestuous Corinthian who had leyne with his fathers wife, *1. Cor. 5. 5.* was to bee excommunicated and cut off from the Church, *That his spirit might be saved, and the flesh destroyed*; he had the spirit all this time in him when hee had fallen into this great sinne, and had not quite lost the grace of God: so that the child of God seemeth to bee cut of for the time, and the holy Spirit seemeth to bee quenched in him, yet grace commeth in and bloweth vp the sparkles, that were lurking all this time vnder the ashes of sinne: example of this wee may see in *Dauid*, lying so long both in murther and adultery.

Therefore these who hold that a man may loose his iustifying Faith, either altogether, or for a time; and then by the grace of God working repentance in the heart of man, it may bee restored to him againe: they mistake the nature of

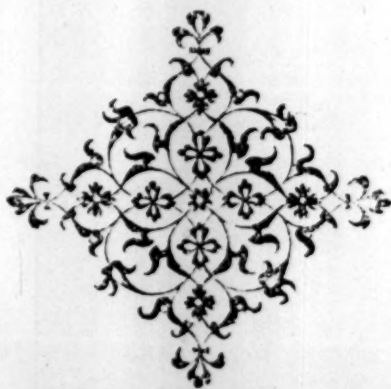
true

*Pecator neq; d-  
m in maiore  
neq; in maiore  
sed alius pro  
porely, genatur.*

*Conseq.*

true Faith; for that which is iustifying Faith, is a  
*fountaine of liuing water springing vp vnto eter-  
 nall life in man, Ioh. 6.* Neither can it be totally ta-  
 ken from a man, and restored againe, for *Iude, vers.*  
*3. faith, that Faith is but once giuen to the Saints.*  
*Peter* after his fall, went out and wept bitterly, *Matth.*  
*26. Deus hic non infudit novum habitum, sed sus-*  
*citavit,* God infused not a new habite in *Peter*,  
 but wakened vp the habite that was slee-  
 ping in him; for *his seede re-*  
*maind still in him,*  
*Ioh. 3.*

*F f N f S.*



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tur  
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THE SECOND PART  
Of the Image of GOD in Man,  
*in his Creation, Restauration,*  
and Glorification.

CHAP. I.

*Of the Passions of Man in generall.*



*A Passion, is a motion of the sensitive appetite, stirred up by the apprehension either of good or euill in the imagination, which worketh some outward change in the body.*

Prop.

They are called *passions*, to put a difference betwixt

Illust.

them and the *faculties* of the Soule, which are naturally inbred in it; and betwixt the *habits* which are infused and acquired; but the *Passions*, although they bee naturally inbred in the Soule, yet they must bee stirred vp by outward obiects. They are not like *habits*, which are alwayes alike and permanent,

*Tria in sunt anime, potentia, habitus et passionis.*

nent, neither are they like bare *imaginations* and *phantasies* drawn from the objects, and referred in the memory: but they arise from a known object, laid vp in the *imagination*, appearing to vs either pleasant or hurtful. They are wrought by an apprehension in the *imagination*, because the *imagination* stirreth vp immediate'y the *senses*, then the *understanding facultie*, iudgeth them to bee true or false, and the *will* considereth the as good or euil. As the *understanding*, iudgeth them to be true or false, it stirreth not vp the *appetite*, but as the *will* iudgeth them to be good or euill; yet not absolutely, but as good or euill to vs, or ours: and these *faculties* are rightly ioyned together, for the *sensitiue facultie* of it selfe is blind, neither could it follow or decline any thing, vnlesse the *understanding facultie* directed it: so the *understanding facultie* were needeles, vnlesse it had these *passions* ioyned with it, to prosecute the truth, and to shun the falsehood.

*Quest.* Whither are these *passions* placed in the sensitiue part, or in the reasonable?

*Answe.* They are placed in the sensitiue part, and not in the reasonable, because the reasonable, doth not imploy any corporall organes in her actions, for when wee reason there is no alteration in the body. But the *passions* appeare in the blood, by changing and altering of our countenance, and they are a middle betwixt the body and the minde, and haue correspondency with both; hence it was that God commanded his people, to abstaine from blood, *Gen. 9. 4.* and that they should offer blood in their sacrifices, *Heb. 9. 22.* that so the Soule might

answere

answere for the Soule which sinned, *Leuit. 17. 11. 12*

Although these passions be in the *sensitive part*; as in the subiect, yet the *understanding* is the principall cause which moueth them. If there were a commotion amongst the common people, moued by some craftie *Achitophel*, the commotion is properly in the people as in the subiect, but it is in the craftie *Achitophels* head as in the cause, who moueth the sedition. So these *passions* are in the *will* and *understanding*, as commanding and ruling them; but in the *sensitive part*, as in the proper subiect. In beasts the *phantasie* setteth the *sensitive appetite* on worke, but in man the *phantasie* apprehending the object, presents it to the *understanding*, which considers it either as true or false, and and the *understanding* presents it to the *will*, and thence ariseth the prosecution of the good, or shunning of the euill in the *sensitive appetite*, with an alteration of the spirits in the bodie.

The *passions* of man are ruled by reason.

We see by experience that these *passions* that draw nearest to reason, are soonest subdued; & these *passions* that are furthest from reason, are more hardly subdued. A man will sooner subdue his passions than a woman or a childe, because hee hath more reason, and a man will sooner quite his anger, then his fleshly lusts; because they are further from reason; and the Philosophers shew this by the example of a horse or a bull, they are sooner tamed, because they draw nearer to reason, but the filles cannot bee tamed, because they haue no resemblance of reason.

*Prop.*

*Illust.*



Quest.

Whether are the *passions* that anteuerte the *will* ruled by reason or not? Ans. The *passions* which anteuerte the *will* are not from the *will* and reason; neither are they altogether against the *will* and reason, but partlie with the *will*, and partlie against the *will*. These *passions* which anteuerte the *will*, doe not excuse but extenuate the fact, *in tanto, sed non in toto*, they excuse the fact in a parte, but not fullie.

Conseq.

These *passions* excuse sinne, *in tanto, sed non in toto*; therefore it is a faise diuision which the church of *Rome* maketh of the passions of the soule. They say there are first, *primo-primi motus* in the soule, which arise so dainely before reason thinke of them; these thoughts the *will* cannot repress, because they proceede from our naturall inclination, and are neither mortall nor veniall. Secondly they say that there are *secundo-primi motus*, which arise so dainely after the first motions, these the *will* may repress (say they) if thee take diligent heede to them: these they make veniall sinnes. Thirdlie (they say) there are in the soule *secundi motus*, when the *will* giues the full consent: they make these mortall sinnes. But the first motions of all without consent are sinne, and damned in the last commandement; and the motions which arise with consent, are damned in the seuenth commandement by Christ, *Mat. 5. 28. he that lusteth after a woman hath committed adultery with her already in his heart*; then the motions which arise without consent, are damned in the last commandement.

Prop.

These perturbations doe not extenuate sinne so farre

*Triplices motus  
in anima primo-  
primi motus, (e.  
canda-primi mo-  
tus, & secundi  
motus.*



Passio spei &  
audacie.

Passio desperati-  
onis & timoris.

Passio ire.

*good* be to come, and not obtained; either it is possible to obtaine it, or impossible; if it be possible to obtaine it, it stirres vp two affections in the *trascible*: first, *hope*, which expecteth *bonum difficile*, that is, when goodnesse can hardly be obtained. It hath an eye to *good*; which distinguisheth it from *fear*; it hath an eye to future *good*, which distinguisheth it from *joy*, that enioyeth the *present good*. *Hope* lookes to *good* hardly to be obtained, which distinguisheth it from *desire*, that is, of things easily to be obtained. If the *good* may be easily obtained, it stirres vp *audaciam*, boldnesse, this respects *euill*; but yet such *euill* which it thinks it may overcome, and it prosecuteth the meanes which tend to the attaining of the *good*; it respects *euill* by accident, hoping to shunne it. Secondly, if the *good* be thought impossible to be attained, then it workes *desperation*: this passion hath not an eye to *euill* as *euill* but by accident, because it seeth the *good* impossible to be attained. If the *euill* be imminent and not present, then it workes *fear*: If the *euill* be present and impossible to be eschewed, then it worketh *anger*, which hath no contrarie. Some of the moralists reduce all these *passions* to two, *love* and *desire*; for whatsoever thing that is good, is either in our present possession, and this wee *love*; or is absent and wished for, and this we *desire*; so that every good thing, wee either possesse it, or *desire* to possesse it. Again, these *passions* may be reduced to foure principall, for every *passion* is a motion to *good*; and in this kinde *hope* is the last; or a motion and turning from *euill*,

euill, and in this kinde *fear* is the last; or it is a rest and enjoying the good, and in this kinde *delight* is the last; or a restlesnesse in the object, and in this kinde *sadnesse* is the last.

Those who write of the *winds*, some make foure of them, some eight, some sixteene, some thirtietwo; so these who write of the *passions*, some make more and some make lesse. Euery one of these *passions* may be branched out again into seuerall branches; as *sadnesse* hath vnder it; first *pitie*, which is a *greefe* of the euill which befalls others, as if it it befall our selues. Secondly, *enuie* which is a *sadnesse* that wee conceiue, for the good that befall others, wishing that it were our own. Thirdly, *heauinesse*, which grieues the minde when it seeth no way to escape. Fourthlie, *repentance*, which is a *sadnesse* for by-past sinnes. Fifthlie, *zeale*, which is a *sadnesse* arising frō the dishonour of that which we loue most. So the daughters of *fear* are; first, *blushing*, which is a *fear* arising from the losse of our good name, for some filthie thing presently done. Secondly, *shamefastnesse*, which is a *fear* arising for some euill to bee committed. Thirdly, *astonishment*, which is the *fear* of some euill that suddenly befalls vs not looked for. Fourthly, *agonie*, when we *fear* that which we no waies can eschew; and so may the rest of the *passions* be branched forth.

The *passions* which are dispersed in the *inferiour faculties*, are vnited after a more excellent manner in the *superior*. As *seeing*, *hearing*, and *smelling*, are different in the organs of the bodie, and yet in

*Tristitia diuiditur in miserordiam, insidiam, angustiam, penitentiam, & zelam.*

*Timor est erubescantie, verecundie, stuporis, et agonie.*

*Prop.*

*Illust. 2.*

*Illust.*

A collation be  
tweene the in-  
nocent Adam  
and the second A-  
dam and the  
ang. 1.

the soule are vnitid *eminenter*. So the *passions* in the *sensitive part*, are distinguished into the *trascible* and *concupiscible faculties*, and vpon diuers considerations arise diuers *passions*, fixe in the one and fliue in the other, but in the *will* they are vnitid *eminenter*, and haue onely but two considerations either of good or euill.

The first *Adam* had these *passions* as they are *eminenter in voluntate*, for hee had *prosecutionem boni, & auersionem a malo*, the pursuite of good, and a turning from euill: but he had not as yet distinct objects for them too worke vpon. Christ the second *Adam* had distinct objects to exercise his passions vpon, by takinge the punishment of our sinnes vpon him: but *Adam* had not *sadnesse*, *anger*, and such *actually*, but *potentially*. The angels haue *ioy*, *loue* and that *filiall reuerence*, whereby they offend not God; but they haue not *greefe*, *sorrow*, *feare of punishment*, and such passions. *Adam* had his *passions* without perturbation or turbation. Christ had his *passions* with *turbation* but but not with *perturbation*. Ioh. 11. 33. *hee was mightily troubled in the spirit, and was troubled in himselfe*. But wee haue our passions with *perturbation*.

*Prop.*

Christ tooke our *passions* vpon him as hee tooke our nature.

*Illust.*

As hee was *Ben-adam*, the sonne of a man for vs; so he was *Ben-enosh* the sonne of a fraile man, *Psal. 8. 5*. subiect to passions and miseries. he tooke our *miserabiles passiones*, but not *detestabiles*; he tooke not our *sinfull passions* vpon him, as *dispaire* or *boldnesse*.

boldnesse; but hee tooke all the rest: as in the *concupiscible appetite*; hee tooke our *love* vpon him, our *desire*, our *hatred of euill*, our *abomination* or *abhorring of sinne*, our *joy*, our *sadnesse*. Again in the *irascible facultie*, hee tooke our *anger* and *fear* vpon him: but hee tooke not *despaire* vpon him, because he thought not the euill of punishment lay'd before him impossible to be overcome: hee tooke not *audaciam* vpon him, because it looks to *euill* possibly to bee eschewed: it looks directly to *good*, yet because it looks accidentally to *euill* he could not take it vpon him.

Christ when hee became man, was not *irascibilis*, without all affections, hee was not *irascibilis*, *impatiens affectionum*, hee was not *irascibilis*, for his affections were not proper to himselfe: but hee was *irascibilis*, hauing his affections well ordered; hee was *irascibilis*, hauing his affections like ours; hee was *irascibilis*, for hee had a fellow-feeling of our infirmities; hee was *irascibilis*, *Heb. 4. 15.* for hee had such a fellow-feeling, that hee can measure out to euery one of his members, that which is fit for them to suffer.

*Quest.* How could Christ take our *passions* vpon him, as our *fear* and *sadnesse*, seeing hee was *comprehensor*, and beheld the glory of God in the highest measure of happiness?

*Ans.* By the singular dispensation and wisdom of God; for this happiness and glory was kept vp, within the closet of the minde of Christ, that it came neither to his body nor sensuall part, and so hee might bee fully happy and glorified in

*Ilust. 2.*

the



A collation  
betwixt the  
second and  
old Adam.

the superior facultie of the Soule, and yet this glory not to shew it selfe in his body and inferior faculties, as it doth now in glory.

Christs passions when hee liued here, did not arise in him before reason directed them, they raise not *contra rationem*, *aut prater rationem*; *contrare* or *besides reason*: wherefore, *Ioh. 11. 33.* it is said that *Iesus imaginatus*, troubled or moued himselfe, at the death of *Lazarus*; for his reason comanded his sadnessse, *Math. 26. cepit tristari*, hee began to bee sad. *Hierome* saith well; *Passiones Christi respectu principij semper sequuntur rationem*, they alwayes follow reason when they arise; and as the Centurion, if hee had said to one of his souldiers, *Goe*, and hee goeth; and to another come, and hee cometh; and to the third doe this and hee doeth it, *Math. 8. 9.* So Christs affections were directed by his reason to goe and come at the commandement thereof. In his agonie they neuer disturbed his reason, for in his agonie they were like a glasse; which hath pure and cleane water in it, stirre the glasse and there ariseth no mudde in it; but our passions, anteuert reason, they trouble and blind reason; they are like the foule glasse, when wee stirre it, presently it growth dimme and the mudde ariseth. The flowrs of *Egypt*, that are continually watered by the waters of *Nilus* (which are grosse) yeeld not such pleasant smells as other flowers doe. So our sinfull passions are not so pure and cleare, for the vapours and exhalations that arise out of them from originall sinne. Our passions are like the beardedleffe Counsellors of *Rehoboam*, who drew away the

King

King to his destruction, 1. King. 12. 8. Secondly, the *passions* in Christ differed from ours, *quoad gradus*, for when once his reason commanded them to retreat and stay, they did proceed no further; therefore in Christ they might have rather been called *propassiones* the *passiones*, because they were the forerunners and beginners of *passions*, and might be staid at pleasure, and had no power to transport his *reason*.

Some things are neither to be praised, *in ortu nec progressu*, in their rising nor proceeding, as hunger and thirst, which are not subject to reason. Some againe are to be praised *in ortu*, but not, *in progressu*, as iust anger in man since the fall: hence the Apostle, *Ephes. 4. 25.* saith, *be angry but sinne not*, that is, take heede that your anger continue not, for if it doe, it will turne to sinne; it is like good Wine which is soone turned into Vinegar. Some passions are to be praised, both *in ortu et progressu*, and these were proper vnto Christ.

There was no contrarietie or contradiction amongst Christs passions. Secondly, there was no instabilitie in them. Thirdly, there was no importunitie in them. But since the fall, there is a great contrarietie and contradiction amongst our passions, and great instabilitie, and great importunitie. *In Christo fuerunt penales sed non culpabiles, in nobis sunt penales sed et culpabiles*: In Christ the passions were a punishment, but not a sinne; but in vs they are both a punishment and sinne. First, in their contrarietie or contradiction; it is written in the life of *Anselme*, when hee walked in the field

Col. 3.

*Intra Christi  
passiones nulla  
fuerunt contrarietates,  
instabilitates, aut  
importunitates.*

hee saw a shepheards boy, who had taken a bird and had tyed a stone to her legge, and as the bird mounted vp, the stone drew her downe againe; which mooued *Asaelme* to weepe, lamenting how men indeauored to flee vp to heauen, and yet are still borne down againe to the earth by sinne. Mens passions now are like contrary winds or tydes; a couetous man that is giuen to adultery, is drawn by two wild horses contrary wayes; for his couetousnesse bids him hold in, but his adulterie bids him spend. Second y, now our affections are instable, like the winds changing from this ayrrh to that, like *Amnon* who now hated *Thamar* more then euer hee loued her before. Thirdly, now the affections importunate vs, for sometimes they lie sicke as *Ahab* did, if they get not *Naboths* Vineyard, *1. King. 21.* or like *Rachel* who cried to *Jacob*, *Giue mee children or else I die, Gen. 30.* or like the orfeleech which hath two daughters, *that cry continually giue, giue, Prou. 30. 15.*

A collation  
betwixt the  
old and renew-  
ed Adam.

The regenerate man, is renewed in all his passions, as wee may see in *Dauids* loue, *Psalm. 119. 9.* *How doe I loue thy law.* In his hatred, *I hate thy enemies with a perfect hatred, Psal. 130. 22.* In his desire, *mine eyes are dimme for wayting, how doe I long for thy saluation, Psal. 35. 9.* In his feare, *his iudgements are terrible, I tremble and quake, Psal. 119. 120.* In his delight, *thy testimonies are my delight, Psal. 119. 16.* *I reioyce more in the, then in a rich spoile, Psal. 119. 162.* In his sorrow, *mine eyes gush out with riuers of water, Psal. 119. 136.* But the vnregenerate, are renewed in none of these passions.

The affections of man since the fall are fearefull tormenters of him.

*Prop.*

It is a greater iudgement to bee giuen ouer to them, then when the people were giuen vp to bee slaine by Lyons, *2. King. 17. 25.* and it may seeme a greater iudgement to bee giuen ouer to these passions, then to bee excommunicate and giuen ouer to Sathan, for sundry that haue bene excommunicate haue bene reclaimed and called backe againe, *1. Cor. 5.* but very few of these who are giuen ouer to these passions are reclaimed.

*Illust.*

It is a mercy of God when a man falls, that God hath not giue him ouer to his sinfull appetite wholly, but hath some seede of grace working within him, which restraines him, that he worke not sinne with greedinesse, and makes him long to bee at his first estate againe; as wee see in that incestuous *Corinthian, 1. Cor. 5.* when he had committed that beastly sinne in lying with his fathers wife, yet the Spirit that was lurking within him, stirred him vp to repentance, and made him to long to bee at his first estate of grace againe.

*Conseq.*

There is a notable apologue seruing for this purpose. When *Vlysses* in his traue's had left his men with *Circe* that Witch, shee changed them all into diuers sorts of beasts: as into Dogges, Swine, Lyons, Tigers, Elephants. *Vlysses* when he returned, complained that *Circe* had done him wrong in turning his men into beasts, *Circe* replied that the benefit of speech was left vnto them all, and so hee might demand of them whither they would bee changed into men againe. Hee beganne first with

the Hogge, and demaunded of him whether hee would bee a Man againe or not, hee answered, that hee was more contented with that sort of life then hee was before; for when hee was a Man hee was troubled with a thousand cares, and one griefe came continually after another; but now hee had care for to fill his belley, and to lie downe in the doungehill and sleepe: and so hee demanded of all the rest about: but all of them refused to turne men againe, vntill hee came to the Elefant, who in his first estate had beene a Philosopher; he demaunded of him, whether or not he would bee a man againe; hee answered that hee would with all his heart, because hee knew what was the difference betwixt a brutish and a reasonable life. The application of the apologue is this. These beastly creatures, given ouer to their sensuall appetites, transformed & changed by Sathan into beasts, in their hearts they desire neuer to returne to a better estate, but to liue still in their swinish pleasures, and to follow their sensuall appetites.

But these who haue the Spirit of Grace in them, and are fallen into some haynous sinne, hauing tasted of both the estates, like the Elefant they desire to be backe at their first estate againe.

*Diuinitie* and *morall Philosophy* differ farre in showing Man his sinnefull passions; the *moralists* show nothing but the outside of these sinfull passions: they leaue them without, like painted sepulchres, but within full of rottennesse and dead mens bones, *Math. 23. 27.* They hold vp *image*, a counterfeite glasse, which maketh their sinfull pas-

*Theologia, et moralis philosophia differant.*

*sions*

sions, looke a great deale better then they are.

This counterfeite cure of the *moralists* curing the passions, is not vnfitly compared to a Barber; for a Barber doth nothing to a Man but trimmes him, walhes him, and shaues him; hee goeth not like a skillfull Physition to finde out the cause of his disease, but onely outwardly layes a plaister to the sore, and the passions, *mendaciter subiungunt se tan- tum rationi*; they neither show the beginning, progresse, nor remnant of their sinne. But *Diuinitie* showeth this first as in a cleare glasse, the ground of all our sinnesfull passions. First, it lets vs see in the bottome originall sinne the fountaine of all the rest, which the *moralist* knoweth not. Secondly, it lets vs see the first motions of the heart (which are without consent) to bee sinne: and as in a clear sun shine wee see atomos, the litle mots which are the least things, that the eye of Man can perceiue. So the Law of God lets vs see the first motions, arisng from originall sinne, to bee sinne before God. Third y, *Diuinitie* lets vs see; that vnadulsed anger is a sinne before God. Fourthly, it lets vs see, that, *hee who calls his brother raca, is to bee punished by the Councell, Math. 5. 22.* Fifth y, it lets vs see what a sinne the fact it selfe is. Sixtly, it lets vs see that when the reuenge is pardoned, yet remains some dregs behind, that we remember not; therefore the Law saith, *Leuit. 19. 18. yee shall not ther reuenge nor remember.* This the *moralist* cannot doe.



## CHAP. III.

*How the Passions are cured by the morall vertues.*

Prop.

Ilust.



He morall Philosophers cure the Passions by morall vertues onely.

There are eleuen morall vertues; that cure these passions; which vertues attend them, as Pædagogues waite vpon their pupiles, and they sing vnto them as nurses doe to their babes, *putt away that, putt away that, haist not, burst not forth*; These passions haue their beginning in the appetite, and end in reason; but the vertues haue their beginning in reason, and end in the sensitiue appetite; therefore they may fitly rule the passions.

The eleuenth vertues, are *Liberalitie, Temperance, Magnificence, Magnanimitie, Modesty, Fortitude, Iustice, meeknes, affability, urbanity* or *Courtesie, & Verietie*: and as the eleuenth passions are reduced to foure, so are the eleuenth vertues reduced to foure, which are called the foure cardinall vertues: *Prudencie, Temperance, Fortitude* and *Iustice*.

Prop.

These vertues cure the perturbations or passions, when they are either in excesse or defect, by drawing them to a mediocritie; and at last they attaine to their last happinesse, being ruled by the heroicke vertues.

Ilust.

The moralist maketh a double middle. First, when vertue is opposite to vyce, and then the vyce

is to bee corrected by the *vertue*; here the one extreme is the meane, which must rectifie the other extreme. Secondly, when the *vertue* is interposed betwixt two *vyces*, then the *vertue* must mediate betwixt them.

*virtus media, in  
extremis aut in  
media.*

*Doctr.*

Here we may obserue, that there is a greater difference betwixt *vertue* and *vyce*, then betwixt two *vyces*; for there cannot bee a middle betwixt *vertue* and *vyce*, but there is a middle betwixt two *vyces*; this the Scripture sheweth vs, *Reuel. 1. 15. I would yee were either hote or cold, but because ye are luke-warme, therefore I will spew you out of my mouth*; God will haue no middle here betwixt truth and falsehood, therefore hee abhorres more luke-warmenes then coldnes: coldnes is not to be corrected by luke-warmenes as the middle, but it must be reduced to hotnesse.

But there is a middle betwixt *vyce* and *vyce*, and these two are corrected by the *vertue* in the middle.

Example in the *concupiscible appetite*, there are the *vyces* of *Prodigality* in excessse, and the *vyce* in defect is *auarice*; these two are to be reduced to the middle *liberalitie* the *vertue*. So againe in the *concupiscible appetite*, there is *Morologia*, *scurrility*, *Hof. 7. 3. They make the Kings heart merry with their lies*; such was that ieaisting of the boyes at *Elisha*, *2. King. 2. 24.* the other extremitie is *rufficuttie* or *sullenesse*, such was that clowne *Nabal*, & these can abide no mirth. These two extremities are to be corrected, by *iocunditie* \* which is when a man sheweth himself pleasant without iust offence to his neighbour: as when *Elias* ieaisted at the *Idole*  
B.A.L.

\* *Et nomen  
iucund.*

*Baal*, 1.King.18.27. So for a man to haue too great a desire of *honour*, this is called *pride*. The other extremitie is, to bee altogether auerse from *honour*, this is called *pusillanimitie* or baseness of minde; these must bee moderate by the *vertue* *φιλοτιμία*, a moderate loue of *honour*.

Example, 1.Tim.3.1. He who desireth a Bishopricke desireth a good worke, this is the middle; but when *Amonius* the Monke cut off his right eare, that they should not make choyce of him to the ministry, this was the extremitie in defect. The other extremitie is when presumptuously, men seeke this calling, as when the high Priests sought the Priest-hood by bribes.

Quest. What sort of middle is this, when *ver-*  
*tue* moderates betwixt two vices?

Ans. There is a two fold middle; the first is called an *Arithmetical middle*, the second is called a *Geometrical middle*; the first is called, *medium rei*, the second is called *medium persona seu rationis*.

*Medium arithmeticum*, or *medium rei*, keepeth alwayes an equall proportion betwixt the two extremes; as when the *Israelites* gathered their *Manna*, they put it all in one heape, then euery man got his *Gomer* measured out vnto him, for they got all alike, *Exod.16.19*. 1.Cor.8.15. But *medium geometricum*, seu *persona*, vel *rationis*, draweth neerer the one extreme then the other, and giueth to the persons according to their conditions and estate, as it giueth strong meat to these that are strong, and milke to babes, *Heb.15.3*. So the

*vertue*

Duplex medium;  
arithmeticum  
seu medium rei  
et geometricū seu  
medium persone.

vertue that is placed betwixt two vices, it keeps a Geometricall middle, and stands not equally betwixt the two extremes, for prodigallitie cometh neerer to liberalitie then auarice doth.

Marke a difference betwixt morall vertues and theologicall; the morall vertues are the middle betwixt the two extremes; but in Diuinitie if ye shall consider the theologicall vertues as they haue a respect to God, (and that infinite good) they cannot bee a middle for these which haue a middle, faile either when they come short or exceede the middle; but wee cannot exceed, when wee looke to God who is infinite, for we may come shorthere.

*Object.* But hope seemeth to bee a middle betwixt presumption and dispaire, then in the theologicall vertues there may bee a middle?

*Answ.* There is a double middle; the first is called *medium formale*, a formall middle; or, the middle of quantitie; and this respects the inward essence of the vertue, here no middle is found: the second is called a *materiall middle*, or a middle of proportion, and in this wee may either exceed or come short, because of the eight circumstances that accompany euery action; which are comprehended vnder this technicall Verse.

*Quis? quid? ubi? quibus? cur? quomodo? quando? quibuscum?*

That is, euery action is tryed by these circumstances.

*Who? what? and why? by what meanes? and by whose?*

*How? when? and where? doe many things disclose.*

B b

As

*Difference betwixt  
the morall, et  
theologicall.*

*Duplex medium,  
1. formale vel  
quantitatis abso-  
lute, 2. materi-  
ale vel propor-  
tionis.*

As, who doth it? what hee doth? where hee doeth it? and by what instrument &c. If wee respect these circumstances then a man may exceed or come short of religion.

Example, *religio*, true worship is the middle; *idola*, and *superstitio* otherwise and superstition are the two extremes; if we respect religion in it selfe *secundum formale*, as it is *medium quantitatis absolute*, here wee cannot exceed and be too religious, for religion it selfe is opposite to all defects of religion. So *hope*, in respect of the inward forme of it, looking directly towards God, wee cannot exceed here, although wee may come short; but respecting the matter of it, and weighing all circumstances, in *hope*, a man may *presume* or *dispare*; as who hopeth? what he hopeth for? when he hopeth? and such.

The matter may bee cleared by another example when wee consider *Iustice* as *Iustice*, we cannot exceed in *Iustice*, or bee too iust; but considering *Iustice* in respect of circumstances, a Iudge may be either too iust, *Eccles. 7. 16. noli esse nimium iustus? be not too iust*; and so exceed the middle: or hee may bee deficient in *Iustice*, hauing no respect to the poore in iudgement, *these two are equal abomination before the Lord, Prou. 17. 15. to let the wicked goe, and to condemne the innocent*; the one in excelsse, and the other in defect. So, *Exod. 23. 4. Yee shall not haue pitie vppon the poore for his pouertie.*

As these *passions* are cured by drawing them to the *vertues*, the mediocritie. So they are cured when

when all these *vertues* are ioyned together, & ruled by the *Heroiske vertues*: and then the *moralists* hold that a man may attaine, *ad ultimum finem*, to true happineſſe it ſelfe, without any helpe of Gods grace, onely through the remnants of the image of God remaining ſtill in them yet after the fall.

When all theſe *paſſions* are cured by the vertues, the *moralists* make vp a perfect Lady whom they paint forth to vs after this ſort, they ſay her forerunners are, *obedience*, *continency* and *patience*; her attendants which attend her are many, as *ſecuritie*, *hope*, *tranquillitie*, *ioy*, *reuerence*, *clemency*, *modestie*, and *mercy*: they deſcribe her ſelfe this way: her head is *wiſedome*, her eyes *prudencie*, her heart *love*, her ſpirits *charitie*, her hand *liberalitie*, her breaſt *religion*, her thighs *juſtice*, her health *temperance*, and *fortitude* her ſtrength.

But this Lady trimmed thus, is but a farded *Helen*, vntill grace come in and ſanctifie her. We ſee this betwixt *Diogenes* and *Plato*, and betwixt *Ariſtippus* and *Diogenes*, how euery one of them diſcovered, that their *vertues* were but ſhowes of *vertues*. When *Diogenes* ſaw *Plato* delight in neatneſſe and cleanneſſe, and to haue his beds well dreſſed, he went and trod vpon his beds, and he ſaid, *calco Platonis Faſtum*, I tread vpon *Plato*s pride: *Plato* replied, *ſed majori Faſtu*, with a greater pride. Again, when *Plato* ſaw *Diogenes* goe with an old cloake full of holes, he ſaid he ſaw his pride through the holes of his cloake. When *Diogenes* was dreſſing rootes for his dinner, *Ariſtippus* came in; *Diogenes* ſaid vnto him; *iſt*



*stippus* were content of such a dinner, hee needed not to fawen upon Kings and flatter them. *Aristippus* replied, If *Diogenes* could use Kings; hee needed not to eat of such rootes; thus wee see how *Diogenes* taxed *Aristippus* pride, and *Aristippus* againe *Diogenes* his counterfeite humilitie.

So wee see likewise their *vertues* to bee counterfeite *vertues*; for they counted this a *Heroicke vertue* to kill themselves, either for feare of shame as *Lucretia* did, and *Cleopatra*; or for vaine-glory, as when *M. Curtius* leapt into the gulse at *Rome*, in time of a great pestilence, thinking that there was no other remedy to take it away.

*Quest.* What are wee to thinke of these passions ruled by the *morall vertues* in the Heathen, whither were they sinne or not?

*Ans.* God liketh the workes of men two wayes. First, by a generall liking of them, because they proceed from the reliques of intire nature left in man, *Rom. 2. 14.* for by nature they did the things of the Law, *1. Cor. 11. 14.* doth not nature it selfe teach you.

Secondly, he liketh them according to his good pleasure, when he loued them as renewed in Christ. The workes of the Heathen which proceeded from the remnant light of nature were not done by them as renewed men; neither did they proceed from the corruption of nature, as when a man sinnes; but from that sparkle of naturall light, which is left in them. So if wee respect the worke it selfe, the good workes of the Gentiles are not sinnes, and in this sense it is saide, *2. King. 10. 30.* *Iehu* did that which

Complacentia  
Dei duplex,  
una in seipso,  
altera in deo.

was good in the sight of the Lord. So, Gen. 20. 26.  
*thou didst this in the integrity of thy heart.*

But if we consider these vertues according to the  
 Gospell, then wee must call them sinnes, because  
 they proceed not from Faith; *For without Faith*  
*it is impossible to please God, Heb. 11.*

Secondlie, if we respect the end of their workes,  
 they are sinnes, because they did them not for the  
 glory of God, but for their owne praise.

Thirdly in respect of the subiect of their good  
 workes, because the persons were not renewed who  
 did them. If the person be not renewed, his workes  
 cannot be accepted before God. *aurichalcum, Lat-*  
*ten or copper,* is called a false mettale, not because  
 it is a false substance, but because it is false good.  
 So these workes of the heathen, are false vertues,  
 because they proceed not from faith; but they are  
 not simple false.

*Opera gentiliū  
 sine fide, peccata  
 sunt.*

*Opera gentiliū  
 respectu finis,  
 sunt peccata.*

*Opera gentiliū  
 respectu sub-  
 iecti operantis,  
 sunt peccata.*

### CHAP. IIII.

*How the Stoicks cure the Passions.*



He *Stoicks* take another course to  
 cure these *passions*; for they would  
 roote them out of the nature of man,  
 as altogether sinfull. A man hauing  
 the gout, one layeth a plaister to his  
 feete, which so benumbed them that he can walke  
 no more, here the phylicke is worse then the dis-  
 ease. So the *Stoicks* when they feelee perturbati-  
 ons in the *passions*; they wou'd pull them out; here  
 the remedy is worse then the disease. As at the

first in *Athens* the thirtie tyrants caused to put to death some wicked man; but afterward they began to kill good citizens; so the *Stoicks* at the first, set themselves against the sinfull *passions*, and at last against the good citizens, the best *passions*: for they would roote out of man the chiefe helps, which God hath placed in the soule, for the prosecuting of good and declining of euill: if there were not *passions* in the soule, then there should be no *vertues* to moderate them; for take away *fear* and *hardinesse* from *fortitude*; then *fortitude* were no more a *vertue*.

The passions are ascribed both too Christ and God, and therefore are not to be rooted out.

Christ himselfe tooke these *passions* vpon him, therefore they cannot bee sinne. *Luke*, 10. 21. Hee was *angrie*, *Marke* 3. 5. He was *sad*, *Math*, 26. 38. and *reioyced*, *Luke*, 10. 21. They are sanctified by regeneration. The Apostle, *Rom*. 1. 30. condemnes the want of naturall affection, hee calles them *without naturall affection*.

They are ascribed to God *αὐτοπαθητός*, therefore they cannot be sinne. If the *Stoicks* should read that there are Ilands and countreyes, as *Delos* and *Egypt*, which had neuer felt the violence of earthquakes, and which had continued immoueable, when all other parts of the world had bene shaken, would they beleeeue it? why should they then beleeeue that there are men to bee found voyd of all passions: they graunt vs this power, to tame elephants, tygers, and lyons; and yet not to destroy them: why will they not allow vs this power then,

too suppress these *passions*, when they rise against reason? They must not then bee rooted out but moderate: wee must not take away diuersitie of tunes in Musicke, but reduce them to good order, and so make vp a harmonic.

# CHAP. V.

## How Christ cureth the Passions.



Christ taking our nature and *passions* vpon him, it is he that only reduceth them to right order.

*Prop.*

*Illust. 1.*

*Christe quatuor  
mod. moderat  
tur passionet,  
1. subiugando.*

*Duplex cingendi  
modus 1. scilicet  
vestis ad manum  
illas, 2. de  
orsum versus ad  
lumbos et ceteros.*

Christ rectifieth the *passions*, foure manner waies. First, hee subdueth the *passions* that they arise not inordinate y; therefore, *Esay. 11. 5.* it is said, *Justice shall be the girdle of his loynes*, to signifie that by justice all his sensuall affections are suppressed. Againe, *Renel. 1. 13.* Christ is brought in, *with his girdle about his pappes*; to signifie that Iesus Christ suddued, not only his *sensitue faculties* but also the *intellectuall*, in his *will*, and *understanding*; and it was for this that the High priest vnder the law was forbidden to weare his girdle, *about his sweating places*, *Ezech. 44. 18* that is about his middle; as the *Chalde Paraphrase* interpreteth it, not beneath, but about his pappes; to signifie the moderation of all his *passions*. It is a true axome; *quod operatur Christus pro nobis, operatur in nobis*, that which Christ doth for vs, he doth in vs: He subdueth his owne *passions*;

Reconciling.

ons, that He may subdue our *passions*.

Secondly, Christ reconciles the *passions*, which strue so one against an other: *Iudg. 17. 6. when ther was no King in Israel, every man might do what he pleased*; so these passions doe what they please, contradicting one another, till Christ come into reconcile them. *Moses* when hee saw two hebrues struing together, hee said, *ye are brethren why doe ye strue? Exod. 2. 13.* So when Christ seeth the *passions* struing one with another, He saith, *ye are brethren why doe ye strue? Actes. 7. 24.*

rectifying.

Thirdly, Christ setteth the *passions* vpon their right objects, whereas before they were sett vpon the wrong objects, & he turnes these inordinate desires the right way. A man takes a b'cedding at the nose, the way to stay the blood is to diuert the course of it, and open a veine in the arme. So the Lord draweth the passions from their wrong objects, and turnes them another. *Mary Magdalene* was giuen to vncleane lust, the Lord diuerted this sinfull passion, and shee became penitent, and thirsted after spirituall grace, *Luk. 8. 2.* So hee turned the passion of *Saul* when hee was a bloody murtherer, to thirst for grace, *Act. 9.* Wee know a womans appetite to bee a false appetite, when shee desireth to eate raw flesh, or coales, or such trash: and that shee is mending againe when her appetite is set vpon wholesome meates. So when the passions are set vpon wrong objects, then a man is in the estate of sinne: but when the *passions* are turned to the right objects, then a man becomes the child of God.

Fourthly,

Fourthly, when Christ hath sent these passions upon the right object, hee settles them that they cannot bee mooued, for as the needle in the compass trimbleth still, while it bee directly setted towards the North pole; then it stands. So the affections are neuer setted, till they bee set vpon the right object, and there hee tyes them, that they start not away againe. *Psal. 86. 9, David prayeth, knit my heart to thee O Lord.* The beasts when they were brought to bee made a sacrifice, were tyed with cords to the hornes of the Altar, *Psal. 118. 27* that they might not start away againe. So the Lord must tye the affections to the right objects that they start not away againe.

The passions are either in the *concupiscible* or *irascible* part of the Soule. There be six passions in the *concupiscible* appetite; *Love, hatred, desire, abomination, pleasure, sadness.*

## CHAP. VI.

*Of the Passions in particular, in the concupiscible appetite.*

*Of Love.*

One, is a passion or affection in the *concupiscible* appetite, that it may enjoy the thing which is esteemed to be good as neere as it can.

Man before the fall, loued God

C c

Love



*Illust.*

about all things, and his neighbour as himselfe.

God is the first true cause and the last good end; hee is the first true cause, by giving knowledge to the understanding: hee is the last good end, by rectifying the will; therefore the understanding neuer contents it selfe, vntill it know God, and the will neuer rests till it come to the last good end; God is  $\alpha$  to the *understanding*, and  $\omega$  to the *will*. Hee is mans chiefe good, therefore he is to be preferred to all things, both to our owne selfe, and to those things wee count most of, beside our selfe; wherefore, *Luk. 14.* hee saith; *Hee that loueth his life better then mee, is not worthy of mee.* So, *Math. 10.* *Hee that loueth his father or mother better then mee, is not worthy of mee:* so hee that preferres his owne loue before God, is not worthy of the loue of God.

*Illust. 2.*

*Triplex amor,  
emanans, impe-  
ratius, et elicetus.*

There are three sorts of *loue*; *emanans*, or naturall loue; *imperatus*, or commanded loue; *elicetus*, or loue freely proceeding.

*Naturall loue* is that *loue*, whereby euery thing, hath an inclination naturally to the like, as heavy things naturally goe downe to the center of the earth: beasts are caried by sense and instinct to their objects, the Piskere in Sommer layeth vp provision against the Winter, *Prov. 6. 3.* This naturall instinct the Greekes call *physis*. So man is caried to his object by *loue*: and because he must *loue* something, what better object could hee chuse to *loue* then God?

Commanded loue is that, whereby reason sheweth vs some good thing to be *loued*, and then our

will

will commandeth vs to *love* the same. If wee had no more but reason, to show it to vs, and the will to command vs, these were enough to mooue the affections to *love* God.

*Love* proceeding freely, is that, where the affections make choyce of God freely; when as they consider his goodnesse that breeds *admiration* in them, when they consider his beautie, that breeds *love* in them, and his sweetnesse satisfieth their whole desires; so that nothing is so worthy an object to bee beloued as God, who hath all these properties in him.

God *loved* vs first, *Ioh. 3. 16.* therefore wee are bound to *love* him againe. There are three sorts of *love*. First, the *love* that seekes his owne profite only; as when a subiect loues his Prince onely for his goods: such was the *love* of *Laban* to *Iacob*; here the Prince is not bound to *love* his subiect againe; neither was *Iacob* bound to *love* *Laban* for this sort of *love*. Secondly, the *love* that lookes to filthinesse and dishonestie, such was the *love* which *Potiphar's* wife caried to *Ioseph*, *Gen. 39. 9.* *Ioseph* was not bound to *love* *Potiphar's* wife againe, in this sort of *love*. The third sort of *love* is most pure and holy *love*, and in this *love* wee are bound to *love* backe againe. God *loved* vs before wee *loved* him, he *loved* vs freely and for no by respect, therefore wee are bound to *love* him first and aboue all things.

The *part*, *loves* the *being* of the *whole*, better then it selfe; this is seene in the worl'd the great man, and in man the little worl'd: for the water in the great world ascends, that there should not bee

*Triplex amor,*  
*mutuus, utile,*  
*la. crum, et p. u.*

*Illust. 4.*

*vacuū* or a vacuū in the vnuerſe (for the elements touch one another) as wee ſee when wee power water out of a narrow mouthed glaſſe, the water contrary to the nature of it, runneth vp to the ayre, that there may not bee a void place: it prefers the good of the whole, to the owne propension: ſo in the liſe worl'd man, the hand caſt it ſelfe vp to preferue the head. So God being all in all to vs, wee ſhould hazard all for him.

*Prop.*

Man in innocency loued God onely for himſelfe.

*Likeſt. 3.*

*Ex. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Some things wee loue for themſelves onely, ſome things wee loue not for themſelves but for other end. A ſicke man loues a bitter potion, not for it ſelfe, but for another end, which is his health. Some things wee loue both for themſelves and for another end; as a man loues ſweete wine for it ſelfe, becauſe it is pleaſant to his taſte, then hee vnderſtands alſo that it is good for his health, here hee loues it not onely for it ſelfe, but for his healths ſake. But *Adam* in innocency loued God onely for himſelfe.

*Queſt.* Whither are wee to loue God more for the many benefits he beſtowes vpon vs or not?

*Ans. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*Ans. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*Super. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*thy reward*; it is a good thing for a man to thinke vpon Gods benefits, that hee may bee stirred vp by them to *love* God, and to *love* him one y for himselfe and not for his benefits. *Moses* and *Paul* loved God, that they cared not to bee eternally cursed, rather then his glory should bee blemished, *1 Cor. 13. 3. Rom. 9. 3.*

*Obiect.* But when God promised, *Gen. 15. 1. 2.* to bee *Abrahams* great reward; *Abraham* said, *what wilt thou give mee seeing I goe childlesse*, then the father of the faithfull might seeme to *love* God for his benefits, and not for himselfe.

*Ans.* The Text should not be read thus, *I am thy exceeding great reward*, but, *thy reward shall be exceeding great*, as if the Lord should say vnto him, *thou wast not enriched by the spoile of the Kings, but I shall give thee a greater reward.* *Abraham* replies, *what reward is this thou canst give me, seeing I goe childlesse.* *Abraham* had sower righteousness, and therefore should reape a *succession* reward. *Prou. 11. 18.* though hee were not enriched by the King of *Sodom*, *Gen. 14. 22.* So that, *Abraham* loved God onely for himselfe in the first place; and hee seekes a reward (succession of children) in the second place, and by this his Faith is strengthened, for he adheres to the promise of God, *Gen. 13. 15. 16.*

The first *Adam* *loved* not the creatures for themselves; neither *loved* he God for another end, but for himselfe; neither *loved* hee God for himselfe againe for another end, but onely for himselfe: therefore the Church, *Cant. 1. 4.* is comendable, *quia amat et reat-*

*Adam* *loved* *before* *the* *invention* *and* *of* *Adam*

*tudinibus*; because she *loueth* God directly for himselfe; But now men *loue* the creatures one y for themselves, and herein they are *Epicures*. Some againe *loue* God for the creatures, and these are mercenaries; but these who *loue* God for himselfe, these are his true children: and here in *Augustines* saying is to bee approoued, who saith, *frui mur Deo, et utimur alijs*, we enioy that which we *loue* for it selfe, but wee vse that which wee vse to another end. But the naturall man would enioy the creatures, and vse God to another end.

Coll. 2.

Duplex amor,  
1. iudicio parti-  
culari, 2. iudicio  
vniuersali.

Man in innocency *loued* God, *iudicio particu-  
ri, hic et nunc*, aboue all things; that is, hee knew  
*Iehoua* to bee the true God, and so *loued* him. But  
since the fall, hee *loueth* him, aboue all things *iudi-  
cio vniuersali*, for his will oftentimes followe him at  
his iudgement: than he *loued* himselfe for God, but  
now he *loueth* all things for himselfe; this inordi-  
nate *loue* of a mans selfe breeds contempt of God;  
but the ordinate *loue* inspired by God, teacheth vs  
first to *loue* God and then our selues, 1. *Iob. 4. 7.*  
*Let vs loue one another, because loue is of God*, where  
he sheweth vs, that the *loue* of our neigbour must  
proceed from God; therefore the *loue* of our selfe  
must begin also at God. It is true, *Iohn* saith, 1. *Ioh.  
4. 20.* *If wee loue not our brother whom wee see, how  
can wee loue God whom we see not?* not that the *loue*  
of the regenerate begins first at our neighbour, but  
this is the most sensible note, to know whither wee  
*loue* God or not: this *loue* is a *posteriori*, as the other  
ther is a *priori*.

Duplex amor a  
posteriori, et a  
priori.

*Obiect.* But it may seeme that a man in corrupt  
nature

nature, may loue God better then himselfe, because some heathen haue giuen their liues for their countrey, and some for their friends?

*Ansiv.* this corrupt loue was but for themselves and for their owne vaine glory, and in this they loued themselves better then any other thing.

Wee are bound saith Saint *Augustine*, to loue somethings *supra nos*: second'y, to loue some thing, *quod nos sumus*; thirdly, to loue some things, *iuxta nos*; fourthly, to loue some things, *infra nos*.

Coll. 3.

*Lib. 1 de doct. Christi. cap. 5. Gradus amoris sunt, 1. amare supra nos, 2. quod nos sumus, 3. iuxta nos, 4. infra nos.*

Man in his first estate, loued God about himselfe; in the second roome, his owne Soule; in the third place his neighbours Soule; and last his owne Body. Hee was first bound to loue himselfe, and then his neighbour; his owne soule before his neighbours soule; his owne body before his neighbours body; for this is the rule vnder the Law, *Then shalt loue thy neighbour as thy selfe*; *Math. 22. 39.* the rule must bee before the thing ruled. It is not said, *Luk. 3. 11. hee that hath a coate, let him giue it to him who wants a coate*; but, *hee who hath two coates, let him giue one to him who wants a coate*; but vnder the Gospell the rule of our loue must bee, as *Christ loued vs*, so wee must loue our neighbours, *Ioh. 13. 34.* But man since the fall hath inuerted this order mightily, he loues his own body, better then his neighbours soule, then his owne soule, yea better then God; and often times his hogges better then his owne soule, yea then God himselfe, as the *Gergasites* did, *Math 8. 34.*

*Quest.* *Alexander H.* les'mooues the question whither the Angels proceed thus in their manner of



of loue; if God bee hee who is aboue them, whom they are bound to *loue* aboue themselves; and in the second roome themselves; *et iuxta se*, other Angels: what place must the Soule of Man come into, in their consideration? whether *iuxta*, or *infra*; and what must bee the estimation of the body of man in their loue?

Hee answers, that the Angels of God doe loue the soules of men no *v, infra se*, but when wee shall bee *iuxta* like vnto the Angels of God, *Math. 22. 33.* then we shall be beloued of them in our soules, *iuxta*, *sed non infra se*. And as touching our bodies they are beoued of them *infra se*, because the Angels (saith hee) desire *primum premium, et secundum*; their first reward in God, the second reward for the keeping of man: they shall bee rewarded for their ministrie towards the bodies and soules of men, for keeping them; when they shall giue vp their account and say, *behold here are wee, and the children whom thou hast giuen vs, Ioh. 17. 12.*

Man before his fall *loued* God with all his heart.

Hee *loued* nothing *supra Deum*, hee *loued* nothing in equall ballance with God, hee *loued* nothing contrary to God, hee *loued* him with all his heart, soule, and strength, and Christ addeth *with the efficacy of the minde and the will, Math. 22. 37.* and the learned scribe, *Mrk. 12. 31.* addeth a fift word *scienter*, with his whole vnderstanding. By which diuersitie of words God lets vs see, that man when hee was created, *loued* God vnfainedly, and that all the Fountaines or Springs with

*Index promissus  
in locis  
et in rebus  
et in personis  
et in rebus  
et in personis  
et in rebus  
et in personis*

Prop.

illust.

*Nulli amandatur  
supra, iuxta, infra  
et in rebus  
et in personis  
et in rebus  
et in personis*

within his soule praised him, *Psalm. 77.7.*

The *first Adam*, loued God with all his heart; but since the fall he *loues* God *diuiso corde. Hos. 10. 2.* and hee loues some thing better then God, contrary to God, and equall with God. The Church of *Rome* makes a double perfection, *perfectio via, et perfectio patria, or perfectio finis, et perfectio ordinis*; they say there is not *perfectio patriæ* found here; but *perfectione via*: wee may loue God with all our heart, this way (say they.) But this is false, for when wee haue done all things wee must call our selues vnprofitable seruants, *Luk. 17. 10.*

Wee are to *loue* God more then the creatures, yet it falleth out often, that wee *loue* the creatures *intensiuè*, more then God; but the child of God *loues* not the creatures more *appretiuè*. A man may more lament the death of his sonne, then the want of spirituall grace; and yet in his estimation and deliberation, hee will bee more sory for the want of Gods grace, then for the want of his sonne.

The *first Adam* loued God with all his heart, both in quantitie and qualitie: but the *renewed Adam*, is measured by the soundnesse of the heart. *Peter* being asked of the measure of his loue, *Ioh. 21. 15.* *Louest thou mee more then these?* hee answered onely concerning the truth. For being asked of the quantitie, he answered onely of the qualitie, *Lord thou knowest I loue thee*; it is the qualitie thou delights in, and not the quantitie. Hence it is, when the Scriptures speake of perfection, it is to bee vnderstood of sinceritie: in one place they are

D d

said,

A collation  
betwixt the  
innocent, and  
old Adam

*Duplex amor, intensiuus, et appetiuus.*

A collation  
betwixt the  
innocent and  
renewed Adam.

A collation  
betwixt the  
renewed and  
glorified A-  
dam.

said to be of a perfect heart, and in another, of an upright heart. 1.Chrom.12.33.38.

The loue which the renewed man beares to God now, is but a small measure of loue, in respect of that which we shall haue to God in the life to come: in the life to come, *our hope and faith shall cease*, 1.Cor.13. Our faith and hope ceasing, our loue must be doubled: for as when we shut one of our eyes, the sight must be doubled in the other eye, *vis geminata sortior*; so when faith and hope shall be shut vp, our loue shall be doubled: *Cum veneris quod perfectum est, abolebitur quod imperfectum est*, 1.Cor.13. It is true, *Gratia perficit Naturam*, Grace perfects Nature; and so doth Glory, *quod ad essentiam*, as touching the essence; *sed euacuat quod ad imperfectiones*, it takes away all imperfections. Faith and Hope are but imperfections in the soule, comparing them with the estate in the life to come, they shall be abolished then, and onely loue shall remaine, 1. Cor. 13. 8.

Prop.

Man by naturall discourse, since the Fall, may take vp, that God is to be *beloued* aboue all things, although he cannot loue him aboue all things.

Illust.

That which all men commend in the second roome, is better then that which many commend in the first roome. When the battaile was fought at *Thermopyla*, against *Xerxes* King of *Persia*, if it had beene demanded of the Captaines seuerally, who was the chiefe cause of the victorie, this Captaine would haue said it was hee, and this Captaine would haue said it was hee: then if yee had asked them all in the second place, who fought next best

to them, all of them would haue answered, *Themi-  
stocles*; therefore he wooon the field. So, aske men  
seuerally in their first cogitations, why man should  
loue God? some will answer, because he is good to  
them; others, because he bestowes honours vpon  
them: and so their loue is resolued into worldly  
respects, and not into God. But shew them the in-  
stabilitie of Riches, the vanitie of Honor, and such  
like, then all of them, in their second cogitations,  
will be forced to graunt, that God is to be beloued  
for himselfe.

*The Notes to know the loue of God,  
since the Fall.*

The markes to know whether we loue God, are,  
First, *Loue* makes one soule to liue as it were in two  
bodies, *Nam anima magis est vbi amat, quam vbi  
animat*; *The soule is more where it loues, then where  
it animates*: This made the Apostle to say, *Gal. 2.*  
*20. I liue not, but Christ liues in me.*

1.

The second note is, that those who loue dearly,  
reioyce together, and are grieved together. *Homer*  
describing *Agamemnons* affliction, when he was  
forced to sacrifice his daughter *Iphygenia*, he re-  
presents all his friends accompanying him vnto  
the sacrifice, with a mournfull countenance: and  
at *Rome*, when any man was called in question, all  
his friends mourned with him. Therefore it was,  
that good *Vriah* would not take rest vpon his  
bed, when the *Arke of the Lord was in the fields.*  
*2. Sam. 11. 9.*

2.

3.

The third note is, that these who *love*, would wish to bee changed and transformed one into another, but because this transformation cannot be without their destruction, they desire it as neere as they can. But our coniunctiō with God in Christ is more neere, without the destructiō of our persons *Ioh. 17. 23. I in them, and they in mee*; and therefore wee should *love* this coniunction, and most earnestly wish for it.

4.

*Forma realis et  
imaginary.*

The fourth note is, that the man which *lovet* another, not onely *loves* himselfe, but also his image or picture, and not onely his reall forme, but also his imaginary: they *love* them that are allyed, or are in kin to them, or like them in manners. So, he who loveth God, hee *loves* his children also who are like him, and also their spirituall kinred and affinity.

5.

The fifth note of the *love* of God is; that those who *love*, converse together, and are as little absent from other as can bee, they have the same delights and distasts. The presence of the party *beloved*, fills the heart of the lover with contentment. So the children of God, their whole delight is to walke with God as *Enoch* did, *Gen. 5.* to bee still in his presence: and if hee withdraw himselfe but a little from them, they long wonderfully for his presence againe.

6.

The sixth note is, hee that *lovet* transports himselfe often to the place where hee was accustomed to see his friend, hee delights in reading of his letters, and in handling the gages and monuments he hath left behind him. So the child of God to re-  
stific

fitte his *loue* to God, transports himselfe often to the place where hee may finde God in his sanctuarie, amongst his Saints; hee delights in reading of his letters, (the Scriptures:) he delights in eating and tasting these holy monuments and pledges (his Sacraments;) which the Lord hath left behind him, as tokens of his *loue* vntill he come againe.

7.

The seventh note is, when there is any thing, that may seeme to preserue the memory of *loue* more liuely in our soules; wee embrace the inuention here: wherein *Artemisia* Queene of *Caria*, shewed an act of wonderfull passion, towards her husband *Mausolus*; for death hauing taken him away, she not knowing how to pull the thornes of sorrow out of her soule, caused his body to be reduced to ashes, and mingled them in her drinke, meaning to make her body a liuing tombe, where in the reliques of her husband might rest, from whom shee could not endure to liue separated. The child of God hath a comfortable and true conjunction with Christ, eating his flesh and drinking his blood, & these two can neuer be separate againe.

*Of Adams loue to his neighbour.*

As *Adam* loued God with all his heart, so hee loued his neighbour as himselfe.

*Prop.**Illust.*

Hee loued his owne soule better then his neighbours soule, he loued his owne body better then his neighbours body; but hee loued his neighbours soule better then his owne body. Wee are to loue our neighbours as our selues, we are to preferre the



safetie of the soule to the safetie of the body, therefore our soule is called, *our darling*, *Psal. 22. 15.* which is most to be beloved.

*Conseq. 1.*

Wee may not follow the *Physicians* then, who prescribe sometimes phisicke to their patients to bee drunke, that they may recouer their health. *Nauarrus* holds that it is not a sinne in the patient, that hee drinke till hee bee drunke for the recovery of his health.

*Cap. 23 Num. 19*

*Conseq. 2.*

Although wee are to preferre the safetie of the soule, to the safetie of the body; yet wee are not for the good of the soule to dismember the body. as *Origen* did; misinterpreting these words, *Math. 19. many are made Eneughs for the Kingdome of God*, taking them literally, when they are to be vnderstood metaphorically.

*Conseq. 3.*

As wee are not to dismember the body for the good of the soule, so wee are not to whip the body for the good of the soule. A man cannot make a free choyce of that which is euill in it selfe, as the *Moralists* proue against the *Stoicks*; who d'd chuse pouertie, a though they knew it to bee euill in it selfe: but for a man to whip himselfe, it is euill in it selfe, for in this hee vsurps the magistrates authoritie.

*Thom. 2<sup>a</sup>. 2.  
quest. 66. art. 3.*

The magistrates authoritie stands in these foure things; to kill the body; to mutilate the body; *Exod. 21. 24. Eye for eye, and tooth for tooth*; to whip the body, *Deut. 25. 3.* and to imprison the body, *Leuit. 24. 12. killing of the body* takes away the life it selfe; *cutting a member of the body* takes away the perfection of the body; *whipping of the body*

body takes away the delight and rest of the body; *imprisoning of the body* takes away the the libertie of it. Now as we may not kill our selfe, cut a member from our selfe, imprison our selfe, (for all these belong to the magistrate) so neither are wee to whip our selues.

Againe, it is not lawfull for a man to weaken his body by fasting, *1.Tim.5.33.* it was not lawfull for *Timothy* to drinke water for the weakening of his body, therefore it is farre lesse lawfull for a man to whip his body. We read of *Baals* Priests who cut their flesh, *2.King.18.28.* but neuer of the Priests of the Lord, *Dent.14.* We haue a warrant moderately to fast some times, that the body may bee more subiect to the soule, *1.Cor.9.37. I chastice my body, and bring it vnder subiection.* So, *Coloss.3.5. mortifie your members*; but neuer to whip it. Wee are not to exceed our strength or to disable our selues, for Gods seruice: for God doth not desire the hurt of his creature who is about his seruice: hee will rather forbear some part of his seruice, then an ox or an asse shall want necessary food; much lesse will he haue a man to in danger himselfe, though it be in his seruice.

Wee are to preferre our owne temporary life to our neighbours. *Prop.*

If our neighbour bee of equall degree with vs, *Illust.* then wee should preferre our owne life to his life, or if hee bee our inferiour, we should likewise preferre our owne life to his. But if hee bee our Soueraigne, wee are more bound to saue his life then our owne; as for the safetie of the Princes life, the subiect is to giue

Give his life, 2. Sam, 19. 43. So for the safetie of the common-wealth.

A man may hazard his life for the safetie of another mans life; who is in prison, perill or death, *Magis enim bonum proximo praferendum minori proprio, sed non equali*; we are to preferre the greater good of our neighbour, to our owne good that is lesse; but not where there is equall. When my neighbour is in a certaine danger of death, and I but in a hazard; it is a greater good to saue my neighbours life, then not to hazard my owne.

Conseq.

Wee are bound more to saue our owne liues, then the liues of our equals: therefore that friendship which is so much commended by the heathen betwixt *Pylides* and *Orestes*, the one giuing his life for the other, was not lawfull. So, of that betwixt *Damon* and *Pythias*, when the one would haue giuen his life for the other.

Prop.

As we are to preferre our owne life to our neighbours life; so wee are to preferre our selues in temporary things belonging to this life to our neighbour.

Illust.

*Ad quantum in seruiant temporaria, propter necessitatē, propter sufficientiam, propter utilitatem, et propter superfluitatem.*

Temporary things serue either for our necessity, or for our *utilitie*, or for our *sufficiency*, or for our *superfluity*. For necessity, things serue for the maintenance of our life; *utilitie*, for our vocation; *sufficiency*, for our delectation; *superfluitie*, for wantonnesse and excessse.

In wishing temporary things, wee should put our selues in the first degree, and our neighbour in the second; that which is out of my *superfluitie*. I should wish for his *sufficiency*; and out of my *sufficiency*

sufficiencie, I desire his vtilite, to further him in his calling; and out of my vtilitie, I should further him in his necessitie, to preferue his life: that is, with things necessary for my calling I ought to relieue his life. But men now will not giue of their superfluitie, to entertaine their neighbours necessitie and life; as *Nabal* would not giue to *David*, 1. Sam. 27. 10. And the rich glutton to *Lazarus*, Luk. 16. out of their superfluitie, to supply their necessitie.

*Quest.* Are we bound to loue all our neighbours alike?

*Ans.* Some answere that we are bound to loue them all alike, *affectu*, sed *non effectu*, we are bound say they, to loue all alike in our internall affection, but wee are not bound to helpe all alike; for wee are more bound to these who are nearest to vs, and to helpe them most with our goods.

But *Aquinas* shew'th this to bee false, and sets do vne this as a true position, that some of our neighbours are more to bee *loued* then others, *in affectu*, *in effectu*. His reason is, because the hatred of some of our neighbours, is a greater hatred, then the hatred of other of our neighbours; therefore wee are more bound by the rule of charitie, to loue some of our neighbours (*quoad affectum internum*, in our internall affection) then others: as well as wee are bound more to helpe them *externo effectu*. This is cleare by the rule of contraries. The antecedent is proued, *He that curseth his father or mother shall die the death*, *Leuit.* 20. But the Law appoints no such death to him

who curseth another of his neighbors; therefore it must be a greater sinne to curse their Parents then other of their neighbours, or to wish them euill. Therefore we are more bound to loue them in our affection, as wee are more bound to helpe them then others.

*Quest.* Whether are wee bound to loue those more, in whom wee see more grace, a'though they be strangers to vs: then those of our kindred, in whom we see not so great measure of grace.

*Ans.* Wee are to loue those most, in whom wee see most grace *obiectiue*, that is, in respect of the blessednesse that is desired, because they are neerer ioyned to vs in God. A Centre, out of which issueth many Lines; the further they are extended from the Centre, they are the further diuined amongst themselves; and the neerer that they draw to the Centre, they are the neerer vnited. So, those who are neerest to God, should be neerest to vs, and we should wish to them the greatest measure of happinesse.

But those who are nearest to vs in the flesh, and in the Lord, *Phil. 6. 21.* should be more deare to vs *appretatiue*, and in our estimation, although they haue not such measure of grace. And so Christ loued *Iohn* better then the rest of his Disciples, *Ioh. 13. 23.* because hee was both his cousin german, & had more grace in him: but he wished not a greater measure of glory to him then to *Paul*, *obiectiue*; For he that doth most his will, are his brother and sister, *Matth. 12. 50.*

So that we come vnder a three fold consideration

*Amor obiectiuius  
& appretatiu.  
viii.*

*Duplex ratio a-  
maris, obiecti, &  
origina.*

of Christ here; for hee is considered as God; as Mediator God & man; and as man: Christ, as God, loued not *Iohn* better then the rest; Christ, as Mediator, loued him not better; but Christ, as man, loued him better then the rest.

Wee are more bound to loue our Parents, then any other of our neighbours, both in temporall and spirituall things. *1. Tim. 5. 4. If a Widow haue children, let them learne to requite their Parents:* in the Syriacke it is, *rependere faxus parentibus.* A man diuideth his goods into three parts: first, so much he spends vpon himselfe, his wife, and seruants: secondly, so much hee giues to the poore: thirdly, so much he lends to his children, looking for interest back againe. Again we are more bound to them, then those of whom wee haue receiued greatest benefits; yea, then him that hath deliuered vs from death: *Dijs & parentibus non possunt reddi equalia.* This is *ἀντιπαρρέσις*, as the young Storkes vphold the old when they are flying. Hence comes *τιμὴ ἀντιπαρρέσις*, that is, as the fathers haue sustained the children, so should the children the fathers againe.

The Hebrewes say, What is the honor that the children owe vnto their Parents? They owe to them maintenance, and reuerence; they should giue them meat, drinke, and cloathing; they should lead them in, and lead them out. And they adde furt her, : *wee reade, Honor the Lord with thy substance;* and, *Honor thy father and mother:* thou art to honor God with thy substance, if thou haue any substance; but thou art to honor thy parents, whether thou haue any substance, or not; for if thou

*Arist. Eth. 3.  
Ethic.*



haue not, thou art bound to begge for thy parents: So sayth *R. Salomon*, in his Glosse vpon *Leuit. 10. 3.*

We are to loue our Parents more then our Children, in giuing them honor; for they are neerer to vs then our Children, being the instruments of our being.

*Arist. 2. 2. Ethic.*

We are to succour our Parents, in case of extreme necessitie, rather then our Children: *Filium subuenire parenti proprio, honestius est quam sibi ipsi; It is a more honest thing to helpe the Parent, then a mans selfe*; and there is a greater coniunction betwixt the father and the sonne in *esse absoluto*, then betwixt vs and our children: and therefore in that case of necessitie, he is more bound to helpe his father then his child.

Where there is not such a case of extreme necessitie, hee is more bound to helpe his Child then his Parent; *The Children lay not up for the Parents, but the Parents for the Children, 2. Cor. 13. 14.* And the reason is, because the father is ioyned with the sonne, as the cause with the effect: *Sed causa influit in effectum, The cause workes in the effect*; so should the Parent communicate with his child.

Secondly, the father is ioyned with the sonne as with a part of himselfe, and comming from himselfe; which cannot be sayd of the child to the father.

Thirdly, the loue of the father towards the child is elder, and continueth longer; for the fathers loue their children euen from their Cradle: but the children

children loue not their fathers, till they bee come to the yeeres of discretion; for the more old that loue is, the more perfect it is.

Wee are more bound to loue our father then our mother: wee are more bound to loue our wiues then our parents, because the man and the wife are one flesh; and, *a man should leaue his father and mother and cleaue to his wife, Math. 19.* For reuerence and honour, he is more to honour his parents then his wife, but otherwise hee is to supply her wants in temporary things before his fathers.

As wee are to preferre our owne temporary life to our neighbours life, so also wee are to preferre our owne spirituall life to the life of our superiors or equals.

Our temporary life should not bee so deare to vs as his spirituall life, and wee ought to imitate Christ, who gaue his life for the spirituall life of his children, *1. Ioh. 3. 16.*

*Quæst.* But what is the spirituall necessitie of our neighbour, for the which wee are bound to giue our temporary life?

*Ansiv.* There is a threefo'd *necessitie*: first, that which is *not an urgent necessitie*: secondly, that which is *an urgent necessitie*: Thirdly, that which is an *extreme necessitie*.

First, when the necessitie is not great, & when my neighbour can prouide for his spirituall life, without the hazard of my temporary life: in this case I am not bound to giue my temporary life for his spirituall life.

Secondly, if the necessitie be such, that hee can-

*Prop.*

How a man is to preferre himselfe to his neighbour in temporary things.

*Triplex necessitas grauis, non grauis, et extrema.*

not without great difficultie saue his spirituall life, in this case I ought to hazard my temporary life for his spirituall life.

Thirdly, if his spirituall life be in extreme necessitie, for then I am to lay downe my temporary life for him.

*Conseq. 1.*

Here we see that pastors who are the shepheards of the soules of the people, are bound to watch ouer their people comited to their charge, and with losse of their owne liues to succour them in their absolute extremitie, *Ioh. 10. 11. The good shepheard giueth his life for his sheepe, but the hircling fleeth.*

*Conseq. 2.*

Wee are not to giue our temporary life for the spirituall life of our neighbour, but in case of extreme necessitie, therefore that case which *Nauarvus* propounds in his cases of poppish conscience, is not to bee allowed. If a Christian shou'd haue a child borne to him amonst the Pagans, and the child were neere death; whither or no were a Preacher bound to baptize that child, although hee knew certainly that the Pagans wou'd kill him? *Nauarvus* holds, that this child being in a spirituall imminent danger of eternall death for want of baptisme, the Preacher is bound to baptize him, although hee knew it should cost him his life.

But there is no such necessitie of baptisme, that the want of it can bring eternall death to the child; but onely the contempt of it; therefore this case of necessitie is but an imaginary necessitie, and if a man in this case would hazard himselfe, he were guiltie of his owne death.

Although

Although wee are to preferre our owne saluation to the saluation of others, yet wee may desire the deferring of it for a while for the good of others.

*Philip. 1. 23. 24.* It is good for mee to be dissolved, but better for you that I remaine in this body; it was for this cause that *Ezekias* desired to liue, that hee might goe vp to the house of the Lord, and see Gods glory set vp there, and the peoples saluation set forward, *Esaï. 48.* so *Martinus* said, *si ad huc domine sum populo tuo necessarius, non recuso laborem*: if I can be steadable yet Lord to thy people, I refuse not to vndergoe any trauell amongst them.

Although it be lawfull for vs to desire the deferring of our happines for a time, for the good of others: yet it is not lawfull for a man to desire the perpetuall delay of his blessednesse for the good of others.

*Object.* But *Paul* wished, that hee might be *Anathema* for the people of God, *Rom. 9. 3.* and so *Moses* wished that hee might bee rased out of the Booke of life for the Iewes, *Exod. 32. 32.*

*Answer.* It was for Gods glory that they wished this, and not simply for the Iewes, because Gods glory was manifested in them.

In the spirituall things which a man is bound to desire for himselfe and his neighbour, he is more bound to desire his owne saluation, *appretatiuè*; as if it were necessary either for mee or *Peter* to perish, I had rather *Peter* perished: but these who are more holier then I am and haue greater graces, they are more to bee beloued *obiectiue*, in respect

*Prop.*

How we are to preferre our neighbour to our selues in spirituall things.

*Illust.*

*Aliquid amatur obiectiue, et appretatiue.*

cf

of the good that is desired, and I am more bound to seeke a higher degree of glory to him, then to my selfe, and herein I follow the will of God, because I should bee content of that measure that hee hath bestowed vpon me.

*Conseq.*

Wee are to preferre our owne saluation to the saluation of others: therefore it is not lawfull to commit a sinne, for the safetie of our neighbour. *Math. 18. what auaieth it a man to get the whole world, and hee loose his owne soule; sinne is the losse of the soule.*

A collation  
betwixt the  
innocent, first,  
and old Adam.

Man before his fall *loued* his neighbour as himselfe: but the vnregenerate now, they think it is *lowe* sufficient if they hate not their neighbour. Others (as the *Pharisees*) thinke that their *lowe* is sufficient, if they thinke well to their friend, and hate their enemies. There is a third sort who will haue compassion vpon their enemies if they submit themselues to them, but this may bee found in generous beasts, as in the Lyon.

A collation  
betwixt the  
old and renewed  
Adam.

The regenerate man loues his neighbour as himselfe; not onely him who is his next neighbour called *vicinus*, or his doore-neighbour, or him who is neere in friendship or blood to him: but him who is neere in nature to him, being his owne flesh: therefore the Apostle expoundeth these words, *Luk. 10. 27. Thou shalt loue thy neighbour; expounds thy neighbour, to mean, Rom. 13. 8. any other man.*

But the loue of the vnregenerate, extends not it selfe so farre, for he loues his friend, and hates his enemy: but Christ extends this *lowe* of our neighbour to our enemies also, *Math. 5. 44.* and the Law expound

expounds it so likewise: for in *exod. 23. 4.* it is said, *Thou shalt loue thine enemy*; but *Deut. 22. 1.* the same law being repeated calleth him, *thy brother*, now neighbour and brother in the Scripture are vsed in one sense; and it is to be marked, that when the two Hebrewes stroue together, *Moses calleth them brethren.* *Act. 7. 25.* *ye are brethren, why doe ye strue.* So that our enemies are our brethren, as Christ sheweth in the parable of the Samaritane, *Luk. 17.*

*Quest.* How are wee to loue our enemies?

*Ans.* Our enemies are considered. first, as our priuate enemies; or as Gods enemies, and to his Church. Secondly, we must distinguish betwixt our owne priuate cause, and Gods cause. Thirdly, wee must distinguish betwixt the persons of euill men, and the actions of euill men.

We are to loue our enemies although they haue wronged vs, and should loue their persons: we are to pray against their sinnes, but not their persons, *2. Sam. 15. 31.* *Act. 4. 29.* Wee are bound to wish to our priuate enemies, things temporary, vniess these things bee hurtfull to them; but if they bee enemies to the Church, wee are not to supply their wants, vniess wee hope by these meanes to draw them to the Church.

But if the persons sinne vnto death, *1. Ioh. 5. 16.* then we are to pray, not onely against their actions, but also against their persons; and because few haue the spirit to discern these wee should apply these imprecations vsed in the Psalmes, against the enemies of the Church in generall.



*Quest.* Whither is the loue of God, and of our neighbour, one sort of loue or not?

*Ans.* It is one sort of loue; the formall object of our loue in this life is God, because all things are reduced to God by loue; the materiall object of our loue is our neighbour, here they are not two sorts, but one loue: and as there is but *unus spiritus et varia dona*, one spirit and diuersitie of gifts, 1. Cor. 13. so there are *duo praecepta et unus amor*; two praecepts and one loue.

*Obiectum amoris  
est vel of forme  
le, vel materiale.*

*Uno habitu charitatis diligimus,  
deum proximum, licet adu  
dis distinguatur.*

*The remedies to cure sinfull loue since  
the fall.*

That wee may cure our sinfull loue, and set it vpon the right object.

1.

First, wee must turne our senses, that they bee not *inuentum et fomentum amoris perversi*; that is, that our senses bee not the prouokers and nourishment of peruerse loue. It is memorab'le which *Augustine* markes, that the two first corrupt loues began at the eye. First, the loue of *Eua* beholding the forbidden fruite, which brought destruction to the soules of men. Secondly, when the sonnes of God, saw the daughters of men to bee faire, they went in to them, *Gen. 6. 1.* this sinne brought on the deluge; it had beene a profitable lesson then for them, *If they had made a covenant with their eyes, Job. 31. 1.*

2.

Secondly, it is a profitable helpe, to draw our affections from things beloued, to consider seriously, what arguments wee may draw from the things which

which wee loue, that wee may alienate our minds from them; and wee shall finde more hurt by the things wee set our loue vpon, then wee can finde pleasure in them. If *Dauid* when hee look't vpon *Bethsabe* with an adultrous eye, had remembered what fearefull consequence would haue followed: as the torment of conscience, the defying of his daughter *Tamar*, and of his concubines, and, *that the sword should neuer depart from his house*, 2. *Sam. 12. 11.* and a thousand such inconueniences, hee would haue saide, this will bee a deare bought time.

Thirdly, consider the hurts which this peruerse loue breeds, *He who loues sinne hates his own soule*, *Psal. 19. 5.*

Fourthly, let thy mind bee busied vpon lawfull objects, and idlenesse would bee effued; it was idlenesse which brought the *Sodomites* to their sin, *Qui otio vacanti in rem negotiosissimum incidunt*; these who are giuen to idlenesse fall into many troublefome businesse.

3.

4.

## CHAP. VII.

## Of hatred.

**H**atred is a turning of the concupiscible appetite from that which is euill, or esteemed euill.

Man in his first estate loued God with all his heart: but since the fall, he is become, a *later of God*,

Ff 2

Rom.

*Odium est quod voluntatem reuertit a re iuste concupiscibili in re inuicem.*

A collusion betwixt the innocent and old Adam

*Rom. 1. 30.* and of his neighbour, *1. Ioh. 2. 9.* and of himselfe, *Psal. 10. 5.* How can God (who is absolutely good) bee hated, seeing there is no euill in him?

*Answer.* God cannot bee directly the object of our hatred: *bonum in vniuersali*, cannot bee hated. God is both truth and goodnesse; therefore hee cannot be hated. The vnderstanding looks to truth, and the will to goodnesse; God is both truth and goodnesse; therefore hee cannot bee hated in himselfe, but in some particular respect: as men hate him, because hee inflicteth the euill of punishment vpon them, or because hee commandeth them something, which they thinke hard to doe; as, restraining them in their pleasure or profite.

So the wicked they hate not the word as the word, but as it croiseth their leawde appetites, and curbs their desires, *Gal. 4. 6. Am I become your enemy because I tell you the truth.* The sheepe hates not the Wolfe, as it is a liuing creature; for then it should hate the Oxe also; but the sheepe hates the Wolfe as hurtfull to it; and in this sense Men are said to be haters of God.

These who behold that infinite good cannot hate him, but of necessitie loue him; therefore the sin of the diuel was the turning away of their sight from God, and the reflection of their vnderstanding vpon themselves, admiiring their owne sublimitie, remembring their subordination to God; this grieved them, whereby they were drowned with the conceite of their owne pride; whereupon their *delectation, adoration, and imitation* of God & goodnesse.

nelle were interrupted. So long as they beheld the  
Majestic of God, they had delectation in his beau-  
tie, a *adoration* of his maiestie, and *imitation* of his  
exemplary goodnesse.

*Quest.* Whither is the *hating* of God, or the  
*ignorance* of God the greater sinne? it may seeme  
that the *hating* of God, is the greater sinne; *Nam*  
*cuius oppositum est melius, id ipsum est peius*, for that  
whose opposite is best, it must be worse itselfe; but  
the *love* of God is better then the *knowledge* of  
God: therefore the *hating* of God is a greater sinne,  
then the *ignorance* of God?

*Ans.* The *hatred* of God, and the *ignorance* of  
God, are considered two wayes; either as *hatred*  
includes *ignorance* or as they are severally con-  
sidered. As *hatred* includes *ignorance*; then *hatred* is  
a greater sinne then *ignorance*, because he that *hates*  
God, must be *ignorant* of him.

But if wee consider them severally; then *igno-*  
*rance* is to bee distinguished into *ignorantia pura*  
*negationis*, and *ignorantia prave dispositionis*; and  
this latter *ignorance*, proceeding from a peruerse  
disposition of the Soule which will not know God,  
as Pharaoh said, *Who is the Lord that I should know*  
*him, and obey his voyce*, Exod 5. 2. must bee a grea-  
ter sinne then *hatred*, for such *ignorance* is the  
cause of *hatred*; and in vices the cause must bee  
worse then the effect: but *peruerse ignorance* is the  
cause of the *hatred* of God. Therefore this sort of  
*ignorance*: is a greater sinne then the *hating* of  
God.

Wee must not then vnderstand the *axiome* ac-

*Deus plus iustitia  
multo sapientia,  
delectationem in  
se habet, et in  
delectatione  
maiestatis suae  
habet. Non ex  
placito bonitatis.*

*Ar. ethic. 8.  
c. 5.*

Duplex oppositio,  
contrarietatis et  
contradictionis.

cording to the first sense here ; for there is no contrarietie betwixt *hatred* and *ignorance* , because the one includes the other. But where they are severally considered, then the rule holds in these oppositions which are opposite in the same respect ; as one contrary to another, one contradictory to another; if white bee the most bright colour : then blacke must bee the most darke colour , here the axiome holds , because there is a direct opposition in contrarietie of the same kind. So, good is to be followed, good is not to be followed: this opposition holds in contradiction of the same thing.

But this rule will not hold betwixt a contrary and a contradictory ioyned together , *secundum gradus perfectionis* : as, *love* is a greater vertue then *knowledge* ; therefore *not to love* is a greater vice then *hatred* : this doth not follow, for *hatred* is a greater vice, then *not to love*.

Now, when the *hatred* of God, and the *ignorance* of God are compared together, with their opposits *love* and *knowledge*, *secundum oppositionem et comparativam*. *Love* and *hatred* are opposed contrarily : but *knowledge* and *ignorance* are opposed privatively and contradictory. Now there is a greater opposition betwixt two contradictories, then betwixt two contraries ; therefore the *ignorance* of God must bee a greater sinne, then the *hatred* of God : and here the Axiome holds. The misery of the damned (it is thought,) consists not so much in the want of the *love* of God , as the want of the sight of God.

The Lord Iesus Christ his *hatred* was a perfect  
*hatred*

Quæ opponuntur  
privative vel  
contradictione  
magis opponuntur  
quam quæ  
contrarie; scire  
et ignorare con-  
tradictione oppo-  
nuntur, amare et  
odire contrarie.

A collation  
betwixt the  
second and re-  
newed Adam,

hatred of sinne, both in *parts* and *degrees*: hee hated sinne to the full, both *intensively* and *extensively*; as hee loued God with all his heart, strength and might, so hee *hated* sinne *intensively* to the full with all his strength and might, and also *extensively*; that is, hee hated all sorts of sinne with a perfect *hatred*, and chiefly those sins that were most opposite to the g'ory of God his father, as was *idolatry*.

Duplex perfectio,  
graduum et par-  
tium.

Duplex odium,  
scilicet adum in-  
tensiuum et ex-  
tensiuum.

But the regenerate, hate sinne with the *perfecti-  
on of parts*, but not of *degrees*, Psal 139.22. *Doe  
I not hate them with a perfect hatred who hate thee;*  
this is onely a *perfection in parts*, but not in *degrees*.

Againe, they hate not sinne to the full *intensive-  
ly*, for, the good that they would doe, that they doe not,  
Rom.7.15. neither doe they hate sinne to the full,  
*extensive-ly*. David hated Idolatry, but yet not to the  
full, when hee brought home the Arke of God  
from *Ierimoth* in the house of *Abinadab*, and set  
it vp in the house of *Obed-Edom*, 2.Sam.2.10. hee  
tooke away the *Philistines* golden Myce, and the  
Hemorrhoides, 1.Sam.6.4. but yet he set the Arke  
vpon a new cart which hee made himse'fe (for the  
men of *Ethiamesth* had cut the *Philistines* cart,  
1.Sam.6.14.) which he ought not to haue done; for  
the Arke should haue bin carried vpon the Priests  
shoulders, Numb.7.9. and not vpon a cart: herein  
he followed the example of the *Philistims*; so *Iunius*  
expounds it.

Some of the good Kings of *Iudah* tooke away  
the Idoles, but yet the high places were not remoued,  
2.King.12.4. the reason of this is, because, *Idolatry*



is worke of the flesh, Gal. 5. 20. and we hate not the workes of the flesh perfectly.

The *hatred* of the regenerate is a perfect hatred in parts against sinne, although not in degrees. But the *hatred* of the wicked is but a faint *hatred*; against idolatry of this or that sort.

The *hatred* of the wicked is not a perfect *hatred* against idolatry; therefore they labour to reconcile true and false religion: such were these in *Corin.* 6. who were both partakers of the cuppe of the Lord, and the cuppe of Duels, *1. Cor.* 11. and these who halsted betwixt God and *Baal*, *1. King.* 18. 21. So these who would agree vs and the Church of *Rome*, making no difference in the fundamentall points of our religion: but, *what communion can there be betwixt light and darknesse*, *2. Cor.* 6. 14.

There were some who studied to reconcile the *Stoicks* and *Peripateticks*; but *Cicero* said, they cannot bee reconciled, *quia non agitur de finibus, sed de ipsa hereditate*; wee controuert not with the Church of *Rome* about land-markes, but for the inheritance it selfe.

In Christ there was a two-fold *hatred*. First, the *hatred of abomination*. Secondly, the *hatred of enmitie*: the *hatred of abomination* was when Christ distasted the euill done against his father, himselfe, or his members; hating this sinne as contrary to his goodnesse, and as hurtfull to his members. The *hatred of enmitie* is when Christ willeth the punishment of the person because of the euill hee is defiled with: hee will haue a man to bee punished as a wicked man, but not as a man. As by the first sort

A collation  
betwixt the  
renewed and  
old Adam.

Conseq.

A collation  
betwixt the  
second and  
old Adam.

Duplex odium,  
abominatio, et  
enimicitia.

sort hee hated the sinne, so by the second he hated the sinner.

But the vnregenerate, sometimes doe hate the person, but not the sinne; *Indah* bad bring forth his daughter in law *Thamar* and burne her, *Gen. 38.24.* when hee was as guiltie of the sinne it selfe: in this he was not regenerate.

Some againe continue at the sinne, for the person, as *Eli*, who bore with the sinnes of his children because he loued them so well, *1. Sam. 2.23.*

Some againe hate the person for the good found in them; as *od: michaiam*, I hate him, *1. King. 22.*

8. Some care not, if both the sinne and the person perish together. *Gobrias* willed *Darius* to kill him and his enemy together; *sed non probamus illud, pereat amicus cum inimico*, wee approoue not that, let a friend perish with a foe; but wee should saue the one, and kill the other, *Leuit. 19.17. Thou shalt not hate thy brother in thy heart, but reprove him;* Wee should hate his sinne, but loue the person.

*Hatred*, *Anger* and *Enuy*, differ: first, *anger* is particular, as wee are *angry* with *Peter* or *Iohn* for some offence they haue done vs; but *hatred* is generall against the sinne it selfe.

*Differunt, odium ira, et inuidia.*

Secondly, *anger* may bee cured by proceſſe of time, but *hatred* is incurable, for no time can cure it.

*Ira est circa in-  
diuidua, odium  
circa speciem.*

Thirdly, *anger* hath bounds; for if one bee *angry* at another, and see any calamitie befall him, which exceedeth the limits of a common reuenge, he hath pitie vpon his enemy; but *hatred* is neuer satisfied.

Againe, *hatred* differeth from *enuy*; for *hatred* ariseth vpon the conceit of the wrong done to vs or ours, or generally to all mankind; where as *enuy* hath for the object, the felicities or prosperities of other men.

Secondly, *hatred* is also in brute beasts; but *enuy* is onely found in man.

*The remedies to cure sinfull hatred.*

The remedies to cure this sinfull *hatred* are: first, consider that the man whom thou *hatest* most, may bee helpfull to thee againe. *Ioseph* once most hated of his brethren, yet necessitie moued them to loue him againe. So the Elders of *Gilead* who did hate *Iephthah* and expelled him out of his fathers house, *Iudg. 11. 7.* but when the time of tribulation came, hee became their beloued head and Captaine.

Secondly, if wee would make good vse of our *hatred*, wee must emp'oy it against vice, and against these objects, the loue and persute whereof may pollute the heart, and blemish the image of God which shineth in our soules.

Thirdly, if wee would cure *hatred* wee must represent the miseries which doe commonly accompany the pursuits of *enuy*, wee must set before our eyes the shipwracke of so many famous persons, that haue lost themselues vpon this shelve, and wee must represent to our selues the crosses, paines, and torments which this wretched passion doth cause.

CHAP.

## CHAP. VIII.

## Of Desire.



*Desire* is a passion which we haue to attaine to a good thing which we enioy not, that we imagine is fitting for vs.

*Desire* differeth from *love* and *pleasure*; it differeth from *love*, for *love* is the first passion which we haue of any good thing, without respect whither it be present or absent: but *desire* is a passion for good that is absent; and *pleasure* is the contentment that we haue when we haue gotten a thing.

Man in his first estate, his *desires* were rightly set and moderate.

His *desires* were either of *spirituall things*, or *naturall things*. In *spirituall things*, his *desires* were speedily caried to the right object God: for as heavenly things the neerer that they draw to the center, the more speedily they are caried to the same. So *Adams desires* being so neere God the center, they were speedily caried vnto him; and in *naturall things* his *desire* were few and moderate; for euen as the children of God, the neerer they draw to their end, they haue the fewer *desires* of worldly things: so, *Adam* being so neere that heavenly glory, few and moderate were his *desires* of worldly things.

The *desires* of Christ were alwayes subordinate to the will of God his father: but the *desires* of the

*Desiderium est voluntarius affectus, et res que bona existimatur et deest, vel existat, vel possideatur.*

*Differet desiderium, a labore et delectatione.*

*Prop.*

*Illust.*

*Duplex desiderium spirituales, et naturalis boni.*

A collation betwixt the second and renewed Adam.

*Triplex est desiderium naturale, rationale, et spirituale.*

*Voluntas rationalis duplex est: rationis ut ratio est, et rationis ut naturalis est.*

*In Christo tres fuerunt voluntates, divina, rationalis, et naturalis.*

regenerate, they are many times not subordinate to the will of God.

*Obiect.* But it may bee saide that Christs desires were not alwayes subordinate to the will of his father, when as hee desired the cuppe to passe, which his father willed him to drinke, *Math. 26. 39.*

*Ans.* There is a three-fold desire: first, a naturall desire: secondly, a reasonable desire: thirdly, a spirituall desire: every one of those by their order are subordinate to another, and there is no repugnancy amongst them.

A man takes Saint *Anthonyes* fire in his hand, a Chirurgian comes to cut it off; the naturall desire shrinks and puls backe the hand, because nature seekes the preservation of selfe: but the reasonable desire saith, rather then the whole body shall bee consumed, he will command the Chirurgian to cut off the hand; here is no repugnancy betwixt the naturall and reasonable desire, but a subordination. In Feauers, wee desire to drinke, and yet wee will not; and so in Apoplexies to sleepe, and yet wee will not.

This will of reason made *Scenola* to hold his hand in the fire vntill it burnt. A Martyr is caried to the stake to bee burnt, the naturall desire shrinks, seeking the preservation of it selfe; but yet it submits it selfe, to the spirituall desire, which cometh on, and saith: rather then thou dishonour God, goe to the fire and bee burnt; this spirituall desire made *Cranmore* to hold his hand in the fire till it burnt.

In Christ there are three desires or wills; his di-

vine

*divine will*; his *reasonable will*, and his *naturall will*. There was no repugnancy amongst these *wills*, for his *reasonable will*, absolutely willed that, which his *divine will* willed; and although his *naturall will* was different from his other two *wills*, declyning the euill of punishment, and seeking the preservation of it selfe: yet there was no contrarietie here, for these which are contrary, must bee contrary *secundum idem, et circa idem*; according to the same object, and in the same respect: but, his *naturall will*, and his *divine will*, the one willing that the cup shoud passe, and the other willing it should not passe, were in diuers respects: for God willed Christ to die for the purging of the sinnes of men; but Christ as man willed the cuppe to passe; seeking the preservation of nature onely.

Christs humane will was conforme to the will of the Godhead, in the thing willed formally: that is, when hee beheld this cuppe, as the middle to purchase mans saluation; but it was diuers from it, considering the cuppe materially in it selfe, as it was a bitter cuppe.

*Duplex est velle  
formale, et mate-  
riale.*

Example, when a Iudge wils a thiefe to be hanged, and the wife of this thiefe wils him not to be hanged, for her owne priuate well; here is no contrarietie betwixt the two *wills*. But if the wife of the thiefe, should will her husband to liue, as an enemy to the common-wealth, then her will should be contrary to the Iudges will.

This *naturall will* in Christ hindred not his *divine* and *reasonable will*; and it willed nothing but that, which these *wills*, willed it to *will*, for they



had the absolute commandment ouer it : neither was there any strife betwixt them , as betwixt the flesh and the spirit in the regenerate, *Gal. 5.* but still a subordination.

This subordination of the wils in Christ , may bee illustrate by this comparifon. Although the inferior spheres of the heauens , bee caried another course then the highest spheres are , yet notwithstanding they hinder not the course of the highest sphere, but all their motions are moderate and temperate, by the motion of the highest sphere. So although this *naturall will* in Christ seemed to goe a diuers course , from his *reasonable* and *diuine will* ; yet it was moderate by his *superior wils*, and did nothing, but that which his *superior wils* willed it to will, *Esa. 53. hee offered himselfe because he would, Ioh. 10. I lay downe my life ;* so that eury will kept that which was proper to it selfe. *Voluntas diuina, iustitiam; voluntas rationis, obedientiam; voluntas, carnis naturam volebat :* that is, his diuine will, willed iustice; his reasonable will, willed obedience ; and the will of his flesh, willed the preservation of his nature.

*Quest.* How saith *Luk. 22. 44.* that, he being in his agonie hee prayed a long space that the cuppe might passe ; then it might seeme , that there was a contrarietie betwixt his wils ?

*Ans.* This strife was not properly betwixt his two willes , but betwixt his *naturall will* and *death*, which nature shunned as contrary to it: this fight we see in children and in brute beasts; in children who haue not the act of reason ; this is no other

*Nulla erat contrarietas inter voluntates Christi, sed inter voluntates et mortem.*

ther thing then the feare of eminent euill.

Christ *desired* this cuppe to passe. There is a double desire or willing in the *will*; either an *absolute will*, or a *conditionall will*: *absolute*, as when I with a thing without any condition, as happines. *Conditionall*, when I will it with a condition: as, a man would not giue his purse to the robbers, if hee could escape death, hee wils this conditionally onely to escape the danger. So our Lord willed not *absolutely* to drinke this cuppe, but seeing that God his father had determinate this way, that mans saluation should bee purchased, Christ would drinke this cuppe.

In Christs *desires* there was no reluctance, but subordination; but in the regenerate, their desires are with some reluctance, and they are not fully subordinate. When Christ said to *Peter*, *they shall carry thee whither thou wouldest not*, *Ioh. 22. 18.* meaning, what death hee should die; there was some sinfull reluctance here, betwixt *Peters spiri- tuall desire*, and his *naturall desire*; although hee gaue his life in the end for the truth.

But the *wils* of the vnregenerate, are no wayes subordinate to the will of God. When Christ saith, *let this cuppe passe, yet not my will be done but thine*, *Luk. 22. 42.* here is not a *correction* of Christs *desire*, but onely an *explication* of it. But when *Peter* gaue his life for the truth, there needed a *correction* of his *desire*, because there was some vnwillingnesse in him.

But the wicked their *desires* haue neede of *sub- iection* to the will of God.

Chr sts

Duplex volun-  
tas, absolutae  
et conditionalis.

A collation  
betwixt the  
second, renew-  
ed, and old  
Adam

Voluntas indi-  
get, explicatione,  
et subiectione.

Conseq. 1.

Christs *naturall will* sought the preservation of it selfe, which his *divine will* would not; hence it followeth, that a man may *naturally will* that without sinne, which his *spirituall will* wils not.

Conseq. 2.

Wee should learne by Christs example to subiect our wils to the *will* of God, and to seeke the things of this life, but with condition.

Conseq. 3.

If Christ submitted his *naturall will* to the *will* of the Father which was not sinfull, much more must wee learne to submit our *sinfull desires* to his *will*.

A collation  
betwixt the  
renewed and  
old Adam,

The *desires* of the *regenerate* are moderate, the *desires* of the *unregenerate* are immoderate. *Agur* prayeth, *Prou. 30. Da mihi lechem chukki, panem dimensi mei*: as the *Israelits* had their *Manna* measured out to them in a gomer, *Exod. 16.* so *Agur* desires that God would giue him the measure that is fit for him. They are content with that *measure*, *Luk. 12. 42.* which signifyeth a mans stint: where hee alludeth to the care of *gouernours* of families, or stewards, who doe allow to euery one in the house their portions, see *Iames 2. 15.* they hauing meate and cloth they are content. *1. Tim 6. 8.* nature taught some men to bee content with litle, grace can teach them to be content with lesse.

The Prophet *Esaie* in his fourteenth chapter and fourth verse, noting the insatiabie desire which men haue to riches, calls *Babel*, *gold* *thirsty Babel*: and *habaccuk. 2. 6.* saith, *Woe be to you who loose your selfe with thicke clay*; meaning gold and riches. The desires of beasts are finit, but the desires of *unregenerate* men are infinite when they come

to the measure what will suffice them.

The *Philosopher* saith, the cause of this, is *to live*, but not *to live well*; the beasts when they are satisfied for the present, content themselves, neither seek they any more: the Lyon when he hath killed the Bull, satisfieth his hunger, but hides not up the rest in the ground: *neither do the fowles, lay up any thing*, *Math. 6. 26.* onely creeping things and most imperfect lay up: as, *the Pismire hoordes up in Sommer against the Winter*, *Prou. 6.* but man is not satiate for hoording and treasuring up for the time to come, his desires are so infinite.

The ancient Philosophers compared the first matter, to an infamous strumpet, who is neuer glutted with present pleasure, but still doth meditate vpon new imbracings, for it still desireth new formes. But wee haue more reason to compare our desires which are insatiable to this strumpet.

*Quest.* Whither are mans desires infinite or not?

*Ans.* They are not actually infinite, because nature tends alwayes to some finite thing, for no man desireth infinite meate: yet his desires are infinite by succession, because these bodily things which wee desire are not permanent, *Nam pereunte vno desiderio succedit alterum*, one desire being gone, another comes in place of it; *Christ* saith, *Job. 4.* *He who drinckes of this water shall neuer thirst againe*; So hee that hath that true desire after righteousness shall be satisfied: but he that thirsts after the things of this life, shall be in a continuall thirst, like the Horse-leech which hath two

daughters, crying continually, 'gine, gine, Prou.  
30.15.

*The remedies to cure these sinfull desires.*

That we may cure these sinfull *desires*. First, we must take heede that these *desires* of ours, bee not suffered to gather strength, but wee must choake them in the very beginning, and dash the heads of the young ones against the wall, *Psal. 137.* crush this Cocatrice egge in the beginning, lest it come to a Serpent, *Esa. 30.6.* *In conspectibus est arcendus hostis,* the enemy is to be beaten backe while hee is in the borders.

Secondly, wee must thinke often how neere we are to death, and this will restraine our couetous desires, *Parum via, et multum viatici*, to haue a short way and much prouision is a foolish thing.

Thirdly, to remedy our couetous *desires* wee should marke, that there is no passion so much to be detasted as it, because this monstrous passion draweth no contentment from that which it gathereth together. Wee abhorre more the *Cantharides*, then Lyons, Tigers, or Beares; for they kill men and reape no fruite of their death, whereas the sauage beasts when they kill any, feede themselves and satisfie their hunger; so these couetous desires when they haue scraped much together they make no vse of that which they haue gathered.

*Of the passion of abomination contrary to desire.*

*Abomination* is a passion which is opposite to desire,

desire, for it is the *finer* which makes vs to abhorre or flee that which wee most distast, this was in Christ himselfe; *Luk. 10.* that which is in high request with men, is in *abomination* before God: *abomination* and *hatred* both abhorres euill, but *abomination* doth shunne euill in a higher degree then *hatred*, and hath a greater detestation of it. *Hatred* respects the euill present; *abomination* the euill to come.

## CHAP. IX.

## Of Pleasure or Delight.

**P**leasure, is a passion arising from the sweetness of the object which wee enjoy. As the fabrick of the heathen makes the motion vpon the two poles of the world; which are as the two points where it begins and ends. So all the passions of our soule depend vpon pleasure and paine, which arise from the contentment or distast, which we receiue from the objects.

As desire lookes to the thing to come, and loue to the thing present: so pleasure lookes to the *delight* in enjoying the thing.

God was the center of mā's *delight* in the creation.

Some thing is in the *center*, *primo et per se*; as the earth by it selfe, and there it rests immouable. Secondly, the metalls in the earth are in the *center*, immouable, but not *primo*, for there they are there

Hh 2

by

Prop.

Illust.

*Aliquid est in centro, i. per se et immobiliter, 2. immobiliter s. d. non per se,*



3. *mobilitas est  
in cen. 70, a quod  
modo modo est  
in cen. 70.*

A collation  
betwixt the  
second immo-  
cent, glorified,  
and old A-  
dam.

by the earth whereof they proceed. Thirdly, a stone about the earth is in the *center*, but rests not there immouably. Fourthly, some things are not in the *center*, as when yron is drawne vp by the loadstone; so when a man rests in a shippe hee is not in the *center*.

To make the application: Iesus Christ the *second Adam* is in the *center* (God) *primo et per se*, first and by himselfe, and rests there immouably, therefore his delights must be the greatest. The Angels and the *glorified Spirits* are in the *center*, and rest there immouably, but they are not there, *primo et per se*; therefore their delight is not so great as Christs. Man in his creation was in the *center*, but he was there mutably, therefore his delight was not so great as the delight of the *glorified Spirits*.

But man vnregenerate rests not at all in the *center*, hee is like the yron drawne vp by loadstone which is not in the *center*; or like a man who rests in a shippe: therefore his delight must bee most miserable. The soules of the wicked are said to be, *in a sling*, 1. Sam. 25. 21. *the soules of my Lords enemies shall be in a sling*: wee see in what a violent motion a stone is when it is put in a sling, it is not then in the proper *center*: so the soule when it is turned from God, it neuer rests because it is out of the *center*. But when it returnes to the *center*, then it rests and takes true delights, therefore David prayeth, Psalm. 43. *returne my soule to thy rest: come from thy pleasures and rest on God.*

Conseq.

Therefore the rich man in the Gospell. Luk. 12. 18. when hee had his barnes full, and then saide,

*now*

*soule take thy rest*, he put his soule out of the center, from true ioy.

The *moralists* marke three sorts of *pleasure*; the first is called *pure ioy*; the second *not pure ioy*; the third *impure ioy*: it is said, *Luk. 10. 21*, that *Christ reioyced in his Spirit*; this was pure and most excellent ioy in Christs vnderstanding, and it had no griefe as contrary to it, beholding that comfortable object, God. Secondly, this *pure ioy* it bred in his vnderstanding, it came into his will, and here the ioy was mixed, being partly *pure*, and partly *not pure*; *pure* when it willed the saluation of man, partly *not pure* but mixed with griefe, when it willed the saluation of man, by drinking of that bitter cuppe. But descending from his vnderstanding and will to the sensuall part, it was there *non pura*, because in his sensuall part he had no comfort: but it was neuer *impura*, neither in his will nor sensuall part: but now when hee is in glory, as his ioy is *pure* in his vnderstanding, so it is altogether *pure* in his will and *inferior faculties*.

In corrupt man his *joy* begins not in his spirit, but onely in his brutish and sensitive part, and so ascending vp to his will and vnderstanding, makes it *impure ioy* altogether.

*Quest.* It may be asked, how could Christ haue the full measure of *joy* at the same time, and the full measure of *sadnesse*; seeing two contraries cannot be in the same subject at once, *in intensis gradibus*, in the highest degree?

*Answ.* Good and euill are two contraries, so that how much the *loue* of goodnesse increaseth, so much

A collation  
betwixt the  
second and  
old Adam.

*Triples delicta.  
1. non pura, non  
impura.*

*Plebs de  
non pura.*

*Lege, de  
non pura.*

the detestation and *hatred* of *euill* decreaseth; but *sadnesse* and *delight* are not contraries, but diuers, because they are exercised about diuers obiects; as *sweetnesse* and *bitternesse*, are not contrary but diuers; *sadnesse* ariseth not from *ioy* but from *loue*, and it lookes to another obiect then *ioy* doth: but *good* and *euill* which are contraries, looke both to one obiect; for if I loue a thing, I distaste all things contrary to it; but when I am sad for a thing, I am not ioyfull for the contrary, but I loue it; so that the contrarietie ariseth here in respect of *good* and *euill*, and not in respect of *ioy* and *sadnesse*. So that these might be both in Christ together.

Secondly, it is answered, *ioy* was in Christ in the highest degree, in his *understanding* and *will*, as beholding the diuine essence immediatly; *sadnesse* was in Christ in the highest degree, as carying the punishment of our sinnes vpon him: these two passions here were set vpon diuers obiects: and therefore Christ might haue had the full measure of *ioy* and *sadnesse* at the same time.

True *ioy* or *delight* is onely in the *understanding*.

Prop.

Illust.

Duplex delectatio,  
sensualis  
et spiritualis.

There are two sorts of delights, one in the sense or brutish, these are called *voluptates*, *pleasures*; the other are called *spirituall delights*, onely in the *understanding*, and these are the most perfect *delights*.

Quest. Whither doth mans chiefe happiness consist in these *delights* or not?

Ans. These delights which are not perfect cannot be a mans *chiefe happiness*, but accompany

his

his *happines*. For there are two conditions required in *chiefe happinesse*. First, that it bee not ordained for another end. Secondly, that it haue sufficient goodnesse of it selfe.

*Due conditiones ad summum bonum requiruntur, 1. ut non sit propter aliud, 2. ut habeat sufficientiam in se.*

The first condition is not found in this *perfect delight*, because it is ordained for another end: that is, for *true happinesse* whom it accompanies: so likewise it is defectiue in the second condition, for it hath not sufficient goodnesse of it selfe, but from true happinesse: therefore mans chiefe felicitie cannot consist in it.

*True happinesse* is not in the *delights* of the *senses*, therefore the *Epicures*, *Chiliaists*, *Turkes* and *Iewes*, who place their *chiefe felicitie* in worldly pleasures erred: *Salomon*, *Eccles. 5.* when hee seemeth to place our *happinesse* in these, he speaketh in the person of the *Epicurean*.

*Conseq. 1.*

Our *chiefe happinesse* consists not in *pleasure*, therefore the *pleasure* of the *understanding*, if it be not from the Spirit of God, and abstract from the *senses* must not be the highest pitch of our *felicitie*, which requires a *spirituall delight*, and ioy in the holy Ghost.

*Conseq. 2.*

The first *Adam*, his *delight* was in his *understanding*, but yet hee placed not his *chiefe felicitie* in it, for it was onely a companion of his felicitie; and so it is in the *regenerate Adam*: but the *old Adam* his *chiefe delight* is in his *sense*, and therein he placeth his *true happinesse*. The *delight* of the *regenerate* is in operation, and his *delight* is to doe the will of God: but the *delights* of *vnregenerate* men and beasts are their last end, and all that they doe is for *delight*.

There

A collation betwixt the innocent, renewed, and old Adam.

Duplex ordo in-  
ter operationes  
et delectationes  
brutorum, 1. re-  
spectu Dei, 2. re-  
spectu sensuivi  
appetitus.

There is a two-fold order, betwixt the *operation* and *delectation* in beasts. First, in respect of God the author of nature. Secondly, in respect of the sensitive appetite. If wee respect God the creator of them; God ioyned these *delights*, with the *operations*, as wee put sauces to relish meats; but hee did not appoint these *operations* for *pleasure*. If we respect the *desires* and *delights* in beasts themselves who know no other good but the *sensuall good*, then all which they doe is for *delight*; so the vnregenerate follow not God their creator and his first institution, to make delight serue to their *chere felicitie*: but all that they doe, they make it serue for their *pleasure* and *delight*.

*Obiect.* But seeing beasts follow the instinct of nature, how comes it to passe that they keepe a contrary course to Gods institution who appointed *delight* for *operation*, and not to make delight their last end?

Duplex intentio  
fuit Dei in crea-  
tione, prima ad  
eterna salutem,

*Ans.* God in the creation had a double *intention* or purpose; his *principal*, and *secondary purpose*: his *principall purpose* was, *ut individua et species propagentur et conseruentur*; that particuar things might be propagate, and their kinds preserved; and for this he appointed *delight* to serue for their *operations*, as hunger to giue appetite to meate.

His *secondary purpose* was (respecting the beasts) by putting a naturall inclination in them *to doe*, that they might attaine *pleasure*.

Example, when the law is made, which proposeth rewards for *well-doing*, the law in the first intention proposeth, that men should giue themselves

to *wel-doing*, and ordaines rewards onely for that; but in the second place as accessory, it intends, that he which is stirred vp by rewards should seeke his reward for *wel-doing*: in the first hee lookes to *wel-doing*, and then to the reward; in the second being stirred vp by the reward hee is encouraged to *doe well*.

So God in his first consideration lookes first to their doing, as the *chiefest* end, and then to *delight* as subordinate to it; the second consideration here is non contrary to the first. But God ordained not man in his first creation to make *pleasure* his last end, as hee did in beasts, or his first end, as the wicked; but now the *Epicure* saith, *Let vs eate, let vs drinke, for the morrow we shall die*, *Esai. 22. 13.*

*1. Cor 15. 32.*

*Spirituall delights*, are more pleasant then *sensuall delights*.

There is a neerer coniunction betwixt the soule and its delight, then is betwixt the sense and the sensitiue object.

For first, the vnderstanding teacheth not onely to the accidents of things, but pearceth inwardly to the essence and substances themselves; the senses see onely the accidents of things, and therefore can not bring in so great delight.

Secondly a man takes pleasure in the knowledge which he hath conceiued in his vnderstanding of a thing, although it bee most vnpleasant to his sense. A Painter delights to conceiue a Blacke-more in his minde and to paint him rightly, and yet hee hath not so great a *delight* to looke vpon him. So a Car-

Prop.

Illust.

*delectationes, intellectuales et sensuales, quibusque modis differunt.*

1.

2.



ner delights to fashion a Monster although hee delight not to looke vpon him. So a Poet delights to describe a flea or agnate, although hee delight not to feele them: all these proue that the *intellectuall delights* are farre to be preferred to the *sensuall*.

3.

Thirdly, the *delights of intellectuall things* are more permanent, and therefore breed a greater delight in man then the *sensitiue* whose objects are euaniſhing.

4.

Fourthly, because *corporall delights* are in the *sensitiue part*, they haue neede to bee ruled by *reason*: but the *intellectuall things* are in *reason* it selfe, which is the rule; and therefore more moderate; and consequently breed the greatest delight; as that Musicke which breeds the greatest harmony delights most.

5.

Lastly, *sensuall delights* may exceed measure, but the *intellectuall delights* cannot exceed measure.

A collation  
betwixt the  
second inno-  
cent, glorified,  
and old A-  
dam.

In the first *Adam* the *delights* of his soule redounded to his body, neither tooke they away the *naturall operations* of it; for hee did eate, drinke, and sleepe. In the *glorified Adam* the ioy of the soule shall so redound to the body, that some thinke he shall haue no vse of the *baser senses*, but onely of his *noble senses*, seeing and hearing. But in the old *Adam* there redounds no glory from the soule to the body, for he is altogether *sensuall*.

*The remedies to cure these sinfull delights.*

That we may cure these sinfull *delights*. First, we must consider, how hurtfull these *pleasures* are to the word of God, for they choake it as well as the  
thorny

*horny cares*, doe, *Luk. 8.* these who are louers of pleasure are in greatest danger.

Secondly, that wee bee not taken vp with pleasures, let vs remember that which *Valerius Maximus* bringeth out of the Philosopher, saying, that it was a most profitable precept of the Philosopher, that we should looke vpon pleasures going away, wearied, deformed, & full of repentance: we should looke vpon the sting and taile of these *Marmaydes*, and not vpon their beautifull faces: therefore the Apostle setteth before vs, *The shape of this world passing away*, *2. Corin.* Looke not vpon them as they are coming, but as they are going, *Pariphares* wife, *Gen. 39.* and *Amnon*, *2. Sam. 13.* beheld them as they were comming, with sweetnesse and solace; but *Ioseph* and *Thamar* beheld them as they were departing with shame, griefe, and remorse.

Thirdly, *Augustine* when hee speaketh of the Philosophers who placed their chiefe happinesse in pleasure, saith, that the rest of the Philosophers vied to refute them, by a picture, in which pleasure late as a Lady in her throne, and commanded euery vertue to doe somewhat for her, and to quite something for her: so that by this sight it might appeare to them, how absurde a thing it was for them to place felicitie in pleasure.

Fourthly, we should chace from vs the obiects of pleasures, least they bee the cause of our ruine, and in this case we must follow the old wise men of *Troy*, who counselled *Priame* to send backe *Helena* to the *Grecians*, and not to suffer himselfe to be any longer abused with the charmes of her great beau-

2.

Lib. 7 cap 7.

3.

Lib. 5 de ciuit.  
3. Dei cap 20.

4.

tie, for that keeping her within their citie was to entertaine the siege of a fatall and dangerous warre, and to nourish a fire which would consume them to ashes. So wee must chace away these alluring pleasures which will bring destruction to vs.

Apud Apulium

49. Rodini theatrum  
natur.

They show that *pleasure* and *sensuall delights*, are the greatest enemies to the soule, by this *Apologue*: *Psyche* the daughter of *God* and *Nature*, had two sisters elder then her selfe, who were married before her; the eldest complained that shee was kept close vp in prison, and neuer had liberty to goe abroad; the second was also married, but shee had more libertie then her eldest sister, for shee might goe abroad, but both of them enuyed their yongest sister *Psyche*, (being most beautifull) that shee was married to one of the gods aboue, therefore they both conspired to draw her away from the loue of her husband, showing her what pleasures and contentments, she might haue here below, if she would leaue him: so she followed their direction and perswasion; but at last she fell in repentance, and resolved to turne to her first loue againe.

The application of the *apologue* is this, that the soule hath first the *vegetative facultie*, which is the eldest sister, who is shut vp within the body as a prison, that shee cannot goe abroad; then she hath the *sensitive faculty*, the second sister which heares, and sees, and hath the intelligence abroad; both these enuy the yongest sister the *understanding facultie*: therefore by *delights* and *sinfull pleasures*, they labour to draw their younger sister from the contemplation of *God*, to whom shee was mar-

married, vntill the soule by repentance returne vnto God againe.

# CHAP. X.

## Of sadnesse and grieffe



*Sadnesse* is a passion of the soule which ariseth from a discontentment that we haue receiued from the objects, contrary to her inclination.

*Sadnesse* differeth from *dolour* or *grieffe*, for *sadnesse* is properly in the *understanding*, and that is called *beauinesse*; but *grieffe* is onely in the *sensitive part*, and it is common to men and beasts. Secondly, *sadnesse* is of things past, present, and to come, because it followeth the *understanding* that comprehendeth all these times; but *grieffe* is onely of things present.

The first *Adam* before his fall had no *sadnesse*; because as yet hee had not sinned: but the second *Adam* Iesus Christ, taking the punishment of our sinnes vpon him, had great *sadnesse*, carying the burthen of the sinnes of all the elect, both past, present, and to come.

There was a double *sadnesse* in Christ: the first, was of *passion*, the second, of *compassion*, hee was much grieued for the paines he sustained himselfe, then *doluit*; but much more for that which he had in *compassion* for vs, for then *condoluit*. We in the state of corruption are more grieued for that which

A collation  
betwixt the  
innocent, and  
second Adam.

*Duplex tristitia  
in Christo; passio-  
nis, et compassio-  
nis.*

*Christus compa-  
situr nobis, rati-  
one, charitatis et  
ratione iustitia.*

*Duplex tristitia,  
absolute, et re-  
spectu quodam.*

*A collation  
betwixt the  
second and  
renewed A-  
dam.*

*Tristitia exsur-  
git prater, con-  
tra, vel secundum  
rationis imperi-  
um.*

wee suffer our selues, then we can be grieved for a-  
ny other: but Christ was more grieved for vs, that  
we were separate from God.

Againe, they marke, that Christ *compasitur no-  
bis*, he had pitie vpon vs, either by way of *charity*, as  
when he saw the people hungry in the wildernesse  
he had compassion vpon them. So when he wept  
for *Ierusalem*, *Math. 23*. By way of *obligation*, when  
hee was bound by *obligation* to satisfie for vs vpon  
the crosse.

*Ob. Sadnesse* is of these things which befall vs a-  
gainst our will, but nothing befell to Christ against  
his will, therefore *sadnesse* was not in Christ?

*Ans.* A man may be *sad* for these things, which  
are not absolutely against his will, but in some re-  
spect: as the cuppe which Christ dranke, if we will  
respect Gods glory and mans saluation, he dranke it  
willingly; but respecting the cuppe it selfe; it was  
against his will, because of the paine.

Some *sadnesse* ariseth, *prater rationis imperium*,  
besides the command of reason; as these *first moti-  
ons* which vpon a sudden do surprise men. Second-  
ly, there is a *sadnes, contra iudicium rationis*, against  
the iudgement of reason, which subdueth reason for  
a while, and this may bee also in the children of  
God. Thirdly, there is a *sadnes, secundum imperi-  
um rationis*, according to the command of reason, for  
his reason commands him to be sad: in the two first  
senses, Christ was not *sad*, but hee was *sad* in the  
third sense.

*Bonaventure*, interpreting these words of *Seneca*,  
*tristitia turbans non est in sapiente*, expounds it  
well;

well, *tristitia perturbans non est in sapientia*: although sadness trouble a wise man, yet it perturbeth him not, for a man not to bee sad when he ought to bee sad; *est durities et non sapientia*, it is hardnesse of heart and not wisdom; *reioyce with those that reioyce and weepe with those that weepe*; Rom. 12: Christ himselte had this passion: and although hee was troubled with this passion, yet hee was not perturbed with it.

*Quest.* When Christ saith, *Matth. 26. 38. My soule is heavy vnto the death*; whether was this sadness in the superior faculties of the soule or in the inferior?

*Ansiv.* If we take the superior faculties of the soule largely, then this sadness was as well in the superior as inferior faculties of the soule: but if wee take them strictly, then this sadness was not in the superior faculties.

The superior faculties of the soule are taken largely, both in the understanding and the will, when they looke not onely to God immediately, but also to the meanes which lead to eternitie; as to the sufferings, paines and griefe; which it is to vndergoe before it come hither; they are taken strictly, looking onely to eternall things as eternall; and respecting onely God himselte. When Christs soule beheld immediately God and mans saluation, then it was not sad; but when hee beheld the meanes leading vnto this saluation, here arose the sadness.

They cleare the matter further by this comparison. A man that is leproous, the Doctor prescribeth him to drinke some poyson for his health, now in his

*Duplex facultas anime, superior, et inferior.*

*Facultates superiores, sumuntur vel strictly, vel large.*



his vnderstanding hee conceiueth what a good thing his health is, and in that hee reioyceth; there is no *sadnesse* in the vnderstanding here; taking the vnderstanding *strictly*; so hee wils his health, taking the will *strictly*, and there is no *sadnesse* in it neither: but when hee wils his health by this physicke, and remembers that hee must drinke this poyson, here comes in the *sadnesse*.

Conseq.

There was *griefe* and *sadnesse* in Christs soule, both in the *superior* and *inferior faculties*; therefore these who hold that Christ suffered onely in his soule by *sympathy*, from the paines which arose from his body, and not immediately in his soule; extenuate mightely our Lords sufferings: for the soule of Christ was immediately the object of the wrath of God, and therefore the Prophet *Esay*, Chap. 53. 9. calleth them *his deaths*, because hee suffered the *first death*, and the equiualent of the *second death* for vs.

The dignitie of Christs person, 1. made him acceptable in the sight of God, 2. it made his sufferings to bee meritorious, 3. his sufferings were meritorious for compensation in circumstances, but not in substance: therefore death it selfe could not be remitted to him, neither *griefe*, *horror*, nor *sadnesse*, in the first two respects. But because some things were vnbecoming the person of Christ (as the torments of hell;) the compensation of this was supplied by the worthinesse of the person; yet hee suffered the equiualent of it, in paine and smart, and this bred his *sorrow*.

*Example*, a man is owing a summe of money to his

his neighbour, either hee payes him backe againe in the same kind, as gold for gold, or by the equivalent, as siluer for gold, and this is sufficient to discharge the summe. So Christ payed the equivalent of the paines of hell to God his Father.

If a man be owing his neighbour such a summe, either hee must pay it, or goe to prison; to goe to the prison is not a part of the summe, for if he pay it before hee goe to prison, he hath satisfied the debt. So Christ suffering these paines for vs, although he descended not really into hell to suffer, yet he payed the debt, and for this his soule was heauy euen vnto the death, *Math. 26. 38.*

The *sadnesse* of the regenerate is a *sadnesse* that hath respect to God, which bringeth saluation, but the *sorrow* of the worldlings brings death to them, *2. Cor. 7. 10. the sadness which is towards God brings repentance to saluation, which is not to be repented of: but the sadness of the world brings death.*

A collation  
between the  
renewed and  
old Adam.

*Quest.* Can godly sorrow make a man sad, seeing God is the most comfortable object?

*Ans.* The beholding of God in himselfe can bring no *sadnesse* to a man, for hee is a most comfortable object: but the beholding of sinne which hindreth vs from the cleare sight of that object which is most comfortable, it is that which breeds the *sorrow* in the regenerate.

*The remedies to cure sadnesse.*

To cure this passion of *sadnesse*: first, wee must consider that it is sometimes set vpon the wrong

Kk

object.

Duplex obiectum  
est in verum,  
et falsum.

object: sometimes it is immoderately set vpon the right object. When it is set vpon the wrong object, it must be turned to the right object. Wee are not to comfort a man so long as the passion is set vpon a wrong object, but wee must doe as the saylers doe, who when they are in a wrong course, turne the ship another way.

De amolatione  
et immolatione  
in d. 1. c. 1. et  
c. 2. n.

Secondly, when the passion is set vpon the right object, if the passion bee in defect, then the passion must bee more sharpened, as the sayles are to bee hoysed vp when it is too calme; but if the passion be too vehement, then it must bee moderate; for if the wind bee too great, then the sayles must bee pulled downe a litle.

2.

Secondly, reason must sharply censure this passion, and chide it, and say with *David*, *Psalm. 33.* *Why art thou cast downe my soule;* for if reason speake but gently to this sullen passion, it will bee more sullen; as *El's* insolent sonnes after the milde reproofe of their father were more insolent. *1. Sam. 2. 25.*

The Iewes tooke a wrong course to nourish this passion of *sadnesse* and to giue way to it: first they hyred *mourning women*, *Amos. 5. 16.* these were called *præfice* and *succines*, *quia apud iudeos idest, sepulchra conditos canere solebant*: secondly, they vsed in their burials, when those of older age were buried, to sound the dead sound with a Trumpet, or with a Cornet: and thus the Poet approoueth when hee saith;

Cui

*Cum signum luctus cornu graue mugit a-*  
*dunco.* That is,

*On cornet pipes they play the murne full sound,*  
*When corpse of aged men are layd in ground.*

But when their litle children died, they vsed to play vpon a whistle or some small pipe, which *Cælius Rodigin.* makes manifest thus;

*Tibia : cui teneros suetum deducere manes,*  
*Lege Phrygum masla.* That is,

*Whose use it was with musicke to conuey,*  
*The tender soules the Phrygian mournfull way.*

When *Iairus* his litle daughter was dead, *Math. 9.23.* Christ thrust out the minstrels who played at her death. When they hired mourning women and minstrels to nourish this passion, they did as if a mother should hire a bawde to prostitute her daughter.

When thou art in thy *griefe*, behold the ioyes reserved for vs in heauen, this will setle thy *griefe*, the *Thessalonians* mourned immoderately for the dead like heathen, *1. Thess. 4.13.* because they remembred not that g'orious resurrection.

Remember Christs passion, the prophet *Esaia* saith, that it was, *with his stripes that we are healed,* *Esaia. 53.5.* the first stripe that Christ got in his passion was this *sadnes*, and hee began to bee sorrowfull, *Math. 26.38.* *My soule is heavy to the death,* and

this breeds ioy to vs; remember also that Christ was annoynted with the oyle of gladnesse about his fellowes to make vs glad, *Ma. 4.5.*

5.

Goe to the Preacher to whom the Lord hath giuen the tongue of the learned, *Esa. 50.4. that hee may speake a word in due season to the weary heart;* the Preacher must not comfort for worldly sorrow, but rather make them for this more sorrowfull: so when he seeth the sinner cast downe, he must then remit of his seueritie, and then begin to comfort him. It was the fault of the Church of *Corinth*, *1. Cor. 5.* when they saw the incestuous *Corinthian* too much humbled for his fault, and like to be swallowed vp with griefe, that they would remt nothing of the strictnesse of their censures; so the Primitive Church was too strict in their censure, continuing the penitents too long vnder them, which brought in Satisfaction afterward in the Church.

6.

Let vs vse the remedy of the Sacraments: the Iewes vsed to giue these who were caried to execution wine, applying that place, *Prou. 30.* to this purpose, *giue wine to him that is of a sad heart;* when we see our selues as it were caried to execution, then a draught of this precious wine of Christs blood will refresh vs, and make vs looke cheerefull againe.

## CHAP. XI.

Of the passions in the irascible part of the soule.

Of the passion of Hope.



Here be five passions in the *Irascible* appetite; hope, despaire, feare, boldnesse, and anger.

Hope, is a passion of the soule, that we haue of the impression of future good which presents it selfe to our imagination, as difficult to obtaine, whereby we endeavour to pursue it, conceiuing that we are able to attaine vnto it, and in the end to get the possession.

Hope differeth from desire, which extends it selfe to all kinde of good, without any apprehension of difficultie; and therefore desire belongeth to the *concupiscible* appetite; wheras hope is subiect to the *Irascible*, and respecteth the future good gotten with difficultie. for no man did euer hope for things which he holdeth impossible to attaine vnto.

Hope is considered here as a naturall vertue in the first *Adam*, and not as a theologicall or supernaturall vertue, as it is in vs now, and it is placed in the soule, *ut operationē expeditā reddat*; that it may further man in his operation, 1 Cor. 9. 10. *bee that plougheth, plougheth in hope, & he that thresheth, should be partaker of his hope.*

The first *Adam* had hope to inioy the life to come, and to be translated to a better estate, if he

Kk

conti

A collation betwixt the innocent and glorified *Adam*.



*Secunda secundae*  
q. 13. art. 3.

continued in obedience; this *hope* was naturall to him, and he hoped without difficultie to obtaine the thing *hoped* for; for as *Thomas* sheweth well, this difficultie or hardnesse to obtaine the thing hoped for, is not alwaies necessarily required in him that hopes; *nam spes etiam versatur circa bonum facile*; *hope* may be exercised about that which is easie to obtaine; but the true reason wherefore *hope* is said to be of things hardly obtained is this, because he that *hopeth*, hath one aboue him, who is more powerfull then he is, who may performe that which he *hopeth* for: & herein stands the reason of this why it is said *hardly to be obtained*, because we hope, that that must be performed by another, though it be not hard to be obtained in it self. So the first *Adam*, *hoped* that God should performe that which he *hoped* for without any difficultie. It is true, our hope now is with great difficultie, and many wrastlings, therefore it is compared to an anchor which holds the shippe in a storme, *Heb. 9. 16.*

*Polanus in Syn-*  
*tagmate.*

The *hope* in the glorified, although it be euacuate in the life to come touching the substance of our blessednesse, yet touching the adjuncts of this glory, they say we may haue *faith* and *hope* still: as the soules glorified *believe* the second coming of Christ, and they *hope* for the rising of the body, and the perfection of the Church. But when it is objected, how can *hope* and *vision* stand together, for *faith* and *hope* are of things not scene, *Neb. 11.* They answer, That they cannot stand together touching one object, and in the same respect,

spect; for they cease in the life to come, when the soule beholds God the most *absolute object*, but yet in respect of *secondary objects*, and things yet not accomplished, which the Saints belecue shall be accomplished; relying vpon the authoritie of him who hath promised, not seeing them yet by sight as they doe God himselfe: in this respect they say, that *faith* and *hope* are not yet altogether abolished in the heauens.

*Duplex obiectum  
glorificationis,  
absolutum  
et secundarium.*

The *hope* of the vnregenerate, is but *somnium vigilantium*, a waking mans dreame: for as dreams in the night fill vs with illusions, and vain formes, which abuse vs and make vs imagine that wee are rich in our extreamest pouertie and greatest misery: So *hope* abusing the imagination of the vnregenerate, fills their soules with vaine contentments.

## CHAP. XII.

*Of Despaire.*

**D***espaire* is contrary to *hope*. There are two kinds of oppositions in the passions of the soule; the first is found amongst these, that haue contrary things for their objects, and that is onely amongst the passions of the *concupiscible part*; as betwixt love & hatred, whereof the one regards the *good*, and the other the euill, which are two contraries and can neuer bee in one subiect together, at one time in the same respect. The second opposition is observed, betwixt these that regard the same object,

but with diuers considerations, and that is found amongst the *irascible passions*, whereof the one seekes the good of the obie<sup>ct</sup>, and the other flees it, by reason of the difficultie which doth inuiron it. *Example*, *courage*, and *feare* doe both regard an imminent danger, which presents it selfe to the imagination: but *courage* looks vpon it to encounter with it and vanquish it. *Feare* regards it to auoide it, and flee from it; and so *despaire* is contrary to *hope* after this manner: for the obie<sup>ct</sup> of *hope* (which is a good, difficult to be obtaind) draws vs vpon the one side; so farre as wee imagine a power to obtaine: but *despaire* doth reie<sup>ct</sup> it on the other side, when we apprehend that by no means wee can inioy it, then wee giue over and *despaire*. This passion of *despaire* was neither in the *first*, nor *second Adam*.

*Obiect*. All paines of the damned ought to be suffered by Christ, but *despaire* is a paine of the damned; therefore it ought to haue beene suffered by Christ.

*Ans<sup>er</sup>*. *Desperation* is not a paine or a cause of the paine properly, but an adiunct or consequent of the sinne in the sinner, that suffereth punishment, arising from an inward cause. Christ had no griefe of conscience, which is an adiunct of sin in the wicked, so neither had he *despaire*.

It is a shamelesse slander in those who charge *Cain* as though he gaue out that these words of Christ (*my God, my God, why hast thou forsaken me,*) were words of *despaire*: hee accurseth such hellish blasphemie, and sheweth that howsoeuer the

*Desperation non  
est pena sed ad-  
modum peccati.*

*Comment. super  
Matth. cap. 27.*

the flesh apprehended destroying evils, and *inferiour reason* sheweth no issue out of the same; yet there was ever a most sure resolved perswasion resting in his heart, that hee should vndoubtedly preuaile against them, and overcome them.

*Quest.* Whether is *infidelity* and the *hating* of God a greater sinne then *despaire*, or not?

*Ans.* *Infidelity* and *hating* of God in themselves, are more hainous sinnes then *despaire*; for they are directly against God, who is in himselfe truth and goodnesse: but *despaire* is onely against God: because the wretched sinner cannot perceiue his goodnesse to him, therefore it is not so great a sinne as the former.

*Quest.* Whether is *presumption* or *despaire* the greater sinne?

*Ans.* *Despaire* is the greater sin then *presumption*, because it sins against the *attribute* of Gods *mercy*, which is Gods most glorious attribute towards man; for God inclines more to show *mercy* then to punish: therefore when he punisheth, hee is said *facere opus non suum*, *Esay 28.21*. when hee punisheth, he punisheth to the third and fourth generation; but he sheweth *mercy* to the thousand generation, *Exod. 20.6*. therefore it must be a greater sin to contemne his *mercie* then his *iuslice*.

*Despaire* makes a man contemne Gods *mercy*, and *presumption* his *iuslice*. As *despaire* is a turning from God; so *presumption* is an immoderate conversion to God: *presumption* makes a man think to obtaine *mercy* without repentance; but *despair* makes him thinke it impossible to obtaine *mercy*

*Differentia inter  
odium & despe-  
rationem.*

*Differentia inter  
presumptionem,  
& desperationē.*

though with repentance.

*Desperation* in men is either sudden, or longer advised. Again, it is either vnder the sense of Gods wrath as *Iudas* was; or under the crosse as many of the pagans; or under the rage of melancholly or frensie: therefore men that are to fight with this monster let them resort to the word of God, and take it to be his second, and with all vse these remedies following.

*The remedies to cure this passion.*

That we may cure this passion of *despaire*; First, we must remember the great mercies of God: if we respect the dimensions in corporall things, & apply them to things spiritual, as the Apostle doth *Ephes. 3. 18.* where he speaketh of the *breadth, length, depth, and height of the loue of God which passeth all knowledge*, that we might be filled with all fulnesse of God. So let us apply these dimensions to the mercy of God, and wee shall finde it most comfortable. For the latitude and breadth of Gods mercy, let vs remember that which *David* saith, *misericordia tua plena est terra, Psal. 33. 5.* For the length of his mercy, let vs remember that which the Virgin *Mary* singeth in her song, *Luk. 1. 50.* and his mercy is from one generation to many generations, to them that feare him. For the depth of his mercy, as it is a fearfull thing to looke into the gulph of our sins as *Cain* did: So it is a comfortable thing to looke into the depth of Gods mercy, that where sinne hath abounded grace may super-

*superabound, Rom. 5. 20.* Then for the great height of Gods mercy, what can we see next under God higher then the heavens? yet the Prophet saith, *Psal. 108. 5. Thy mercies are exalted above the heavens.* And for the indurance of his mercy *David saith, Psal. 100. 5. that it is ab aeterno in aeternum.* Concerning the multitude of his mercies some haue sought to reduce them to seven, as *Peter did, Matt. 18. 2.* but seeing Christ wills us, not onely, *to forgive seven times, but seventie times seven times;* much more will he, *Matt. 18. 22.*

Secondly, remember that although thy sinnes were red like the scarlet, yet hee can make them white as the snow, *Esay 1. 18.* Scarlet in the Hebrew is called *שני* twice, because it is twice dyed, and in the Greeke *διβαρον*, because it is twice dipped: we cannot wash this dye out of the scarlet againe: but although wee be dyed once, twice, thrice in sinne, by recidivations, and falling againe into sinne, yet the mercy of God is such that hee can wash out all those sinnes.

Thirdly, when God lookes upon the sinnes of his Saints through Christ; *hee seeth no iniquity in them, Numb. 23. 25. hee seeth no iniquity in Iakob.* There is *speculum gibbum*, sive *sphericum*, a glasse made like a round sphere. 2. *Speculum concavum*, a hollow glasse: 3. *Speculum planum*, a plain glasse. we see a thing in a plaine glasse, just as it is, neither more nor lesse; wee see a thing in a hollow glasse more then it is, wee see a thing in a round glasse, farre lesse then it is. When the Lord lookes vpon the sinnes of the wicked, hee seeth them iust as they



they are: when *Sathan* looks vpon the infirmities of the Saints, hee seeth them more then they are: but when God looks vpon the sinnes of his Saints, he seeth them lesse then they are, or not at all: *1er. 50. 20. In those daies and in that time, the iniquitie of Israel shall bee sought for, and there shall be none; and the sinnes of Iudah, and they shall not be found.*

## CHAP. XIII.

## Of Feare.



Feare, is a distresse and grieffe of the soule, troubled by the imagination of some approaching euill, where-with a man is threatned without any appearance to be able to auoyd it easily. It is called an *approaching euill*, for when it is present, it is no more feare but *beaninesse*.

There be fixe sorts of feare: first, *naturall*, whereby every thing shunnes the destruction of it selfe, this is in a beast.

Secondly, *humane*, which ariseth of too much a desire to this life; *Iob 1. Skin for skin and all that a man hath will he giue for his life.*

Third, is *worldly*, when a man is affected for the losse of his goods, credit or such. *Iob. 12. many of the rulers beleened in him, but for feare of the Pharisees they did not confesse him, for they loued more the*

*Timor vel est  
naturalis, hu-  
manus, mundi-  
anus, seruilis, ini-  
stialis vel filialis.*

the glory of men, then the glory of God; and Iohn saith, Revel. 21. the fearefull shall be cast out of the holy Citie; that is, such fearefull as feare more the losse of temporary things, then the losse of Gods favour.

Fourth, *seruile*, to auoid the punishment of sin, yet they retaine still the loue and liking of sinne; it is called *seruile feare* because as the seruant or hireling workes not for loue of his master, but onely for feare of punishment; so the wicked, feare God for feare of punishment, but not to love him. This *seruile feare* is called *Esaus feare*. So it is called an *adulterous feare*, because as the adulterous woman is afraid of her husband, onely for feare of punishment; so a man in whom there is seruile feare, he feareth God onely for punishment.

Fift, *initiall*, that maketh a man cast from him the desire of sinning by reason of the loue of God which he hath partly attained vnto, and out of the consideration of the wofull consequents of sinne; with the right eye it beholds God, and with the left eye it beholds the punishment: and as the needle draweth in the threed after it, so this feare draweth in *charitie* and maketh a way for *filiall feare*, and it is a mids betwixt *seruile* and *filiall feare*: but it is not such a mids as these meanes that mediate, betwixt those that are of the same kinde, as the middle colours are betwixt white and blacke, but as that which is imperfect, is a mids betwixt that which is perfect and that which is not.

Sixt, *filiall feare*, called *simor castus*, as the good

wife feareth her husband only out of loue and not for feare, so doth the childe of God. This feare is called *Isaacks feare*, these make *the feare of the Lord their treasure*, *Esay 33.6.* These sorts of feares may bee taken up after this sort. Some sort of feare is, *from the spirit and with the spirit*; as *initia*ll & *fili*all feare are both from the spirit of sanctification, & with the spirit of sanctification: some feare is, *from the spirit, but not with the spirit*; as *seruile feare*, *Ios. 24. I will send my feare before you.* Gods spirit workes this in men, but the spirit of sanctification is not ioined with it: as the morning is from the Sun, and yet not with the sun. Again, some feare is, *with the spirit, and not from the spirit*; as *naturall feare* in man, for the preferuation of himselfe; this feare is not from the spirit of God, and yet it is found with the spirit of sanctification, as in the children of God. Some feare is, *neither from the spirit, nor with the spirit*, as *humane* and *worldly feare*.

*Fili*all feare excludes *seruile feare*, *1 Iohn 4. 18.* *perfect loue thrusts out feare.* *Fili*all feare respects first sinne and offence of God, and in the second roome the punishment; but *seruile feare* respects onely the punishment: the one of them are the children of the free-woman, the other are but *Hagars brats*, *Gal. 4. 24.*

*Fili*all feare and *seruile* differ altogether: therefore, the Schoolmen are mistaken, distinguishing more subtilly then truly betwixt *attrition* and *contrition*: they call *attrition* an imperfect humiliati-on, as *Iudas* repentance; they call *contrition* a perfect

Duplex malum,  
paua & culpa.

Conseq.

fe& humiliation, as *Peters* repentance: and they hold that in mans conuersion it is the same *feare* which remaines still, that hee had before hee was conuerted, and it remaines in substance (say they) the same *feare*, and is changed only in act, because it feares not as it did before, the punishment onely; and these two differ (say they) *secundum statum*, onely, as that which is imperf& from that which is perfe&, as a boy differeth from a man. But no *feare* which is *seruile fear* can euer become a good *feare*, *Rom. 8. We haue not receiued the spirit of feare to bondage, but of freedome*; it must be a new sort of *feare* then different from this *seruile feare*, which makes the children of God stand in awe to offend him.

Man in his first estate, had not *mundane feare*, nor *seruile feare*, hee did nothing for feare of punishment, but of loue; hee had not *initiall feare* in him, because that implies an imperf&tion; he had not *naturall feare* in him *actually*, because there was nothing to hurt him: he had onely that *filiall feare*, that reuerence of God, not to offend him. The *second Adam* the Lord Iesus Christ, hee had neither *worldly*, *seruile* nor *initiall feare*; but he had *naturall* and *filiall feare*; hee had *naturall feare* *actually* (which the first *Adam* had not) declining the hurtfull obie& which he saw before him.

The regenerate haue not *seruile fear*, or *mundane feare*; but *naturall*, *initiall*, and *filiall feare*. Man in his corrupt estate, hath neither *initiall* nor *filiall feare*, but *naturall*, *humane*, *worldly* and *seruile feare*.

A Collation  
betwixt the in-  
nocent, second,  
old and renewed  
*Adam*.

A Collation  
betwixt the  
glorified, remu-  
ed and old  
*Adam.*  
*Duplex timor*  
*filialis euitare*  
*malum, & fac-*  
*ere bonum.*

In the life to come, *naturall feare, humane feare, worldly, seruile and initiall feare* shall cease; and on-ly *filiall feare* shall remaine. *Filiall feare* in this life doth two things, first it escheweth euill for feare of offending God, and feare of being separate from him, which shall not remaine in the life to come, for then the Saints shal be so confirmed that they cannot sin. The second part of *filiall feare* is to reuerence God as our chiefe happinesse, and that shall remaine in the life to come, there shall bee neither euill of punishment, nor euill of sin; there shall be no euill of sinne there; therefore that part of *filiall feare* shall cease: neither shall there be any feare of punishment there, but to reuerence God as our chiefe happinesse: *Perficietur in patria, non abolebitur; non minuitur sed augetur reuerentia timoris illis:* this feare shall be perfected in the life to come, but not abolished; this feare of reuerence shall not bee diminished but augmented to the blessed. But *filiall feare* in the children of God here makes them to eschew euill both for offending of God, and for feare of being separate from him. But the vnregenerate onely for feare of punishment, feare him.

*The remedies to cure this passion.*

That we may cure the sinfull passion of feare; First, many times we feare that which is not euill, but onely which hath a show of euill, *Psal. 14. 5. They feared where there was no cause of feare: sapinus opinione laboramus, quam re;* We are more troubled oftentimes with the conceit of a thing, then with

with the thing it selfe : If the thing be euill which we feare, yet it is not so great an euill as wee take it to be, or perhaps that which wee feare will not fall out; or if it fall out, wee should not be disturbed with it, before it fall out. The euill which thou fearest is either imaginary, momentany, contingent or vncertaine, whether it will fall out or not: *Seneca saith, Nefis miser ante tempus, quaedam nos magis torquent, quam debeant; quaedam ante torquent, quam debeant; quaedam torquent, cum omnino non debeant*: that is, be not too miserable before hand: some things trouble vs more then they ought to doe, some things trouble vs before they ought; and some things trouble vs, which ought not at all: *rebus est demenda persona*; pull the maske off things, and then we shall not be so afraid of them.

2 Let the feare of the Lord possesse thy heart, and then all other feares will be cast out: when the *dictator* ruled in *Rome*, then all other officers ceased, so when this true feare of God possesseth the heart, then it will banish all other feare.

3 There are some, that feare neither God nor man, as the vniust Iudge, *Luke 18. 2.* these are worse then the diuell; for, he feares and trembles, *Iam. 2. 19.* there are some that feare both God and man; there are some who feare God and not man; and there are some, who feare man, and not God. The remedy to feare God, and to be free of seruile feare, is first, to looke vpon Gods loue, and then to his iustice, this will breed filiall feare in thee: but if thou looke first vpon his iustice, and then vpon his loue, that breeds but seruile feare; if

*Timor vel mali  
est, imaginarius,  
momentaneus,  
contingens, vel  
indeterminatus.*



thou looke first vpon man, and then vpon God; that will breed onely but a humane and worldly feare; if thou looke first vpon God and then vpon man, this will breed filiall feare.

4 The greatest *seruile feare*, is, *superstitious feare*, therefore idols are called *terriculamenta*, *Esay. 45. 16.* all other prisoners sleepe in their fetters in the night, but these superstitious wretches, are affrighted in their sleepe, and sleepe not soundly: they may bee compared to little children, who first blacke the faces of their fellowes, and then are afraid of them: so they first set vp these images, and then superstitiously worshipping them, are afraid of them: but the true remedie to cure this *superstitious feare*, is, to learne in spirit and truth to worship the Lord, *Ioh. 4.*

*Triplex vita in  
homine, physica,  
politica, & theo-  
logica.*

5 The life is taken three manner waies in the Scriptures: 1 *naturally*, 2 *politically*, and 3 *theologically*. *Naturally*, when the soule and the body are ioyned, and the soule quickens it. *Politically*, *Eccles. 6. 8.* what hath the poore that knoweth to walke before the lining? the poore are as it were dead in respect of the rich who haue the comfortable meanes to make them liue well. *Theologically*, *the iust liue by faith, Habac. 24.* so, *Rom. 7. 8.* and the commandement which was ordained to life: feare him least who can take but thy politike life from thee, (thy goods:) feare him but in the second degree who can take thy naturall life from thee: bus feare him most of all who can take thy spirituall life from thee, this is to kill the soule.

of

Of the passion of boldnesse contrary to feare.

Boldnesse, is a passion of the soule, which fortifieth it against greatest miseries, hardest to be avoided, and encourageth it to pursue good things which are most painfull to obtaine. This passion is for the most part joyned with temeritie or rashnesse. When the Saints of God stand forth for the defence of his Church or Gods glory; it is not boldnesse, but courage or fortitude.

## CHAP. XIV.

Of Choler or Anger.



Anger, is a passion of the minde for wrong offered; it differeth from hatred; for anger seekes reuenge *sub ratione iusti vindictiui*, it hath respect to iustice & reuenge, and it is a sudden passion; but the passion of hatred is a bad passion in vs, it is *iracunditerata*. Augustine compares anger to a mote in a mans eye, but hatred to a balke or a beame.

Anger is in God *eminenter*: in beasts it is but *umbra ira*, and in man it is properly.

Beauieture maketh foure sorts of anger; the first, which ariseth from a detestation of the sinne, this hee collecteth *affectus pura detestationis*; that is, when one detests sinne purely, which might haue beene *Adam* himselfe before he fell, if hee had beene

A collation betwixt the innocent and second renewed old *Adam*.  
*Distinct. 13. 3. ult.*

bee angry with *Eua*, when shee inticed him to eate of the forbidden fruit. Secondly, when there ariseth a detestation of the sinne, with a certaine trouble in the sensuall part, yet without any perturbation of the minde, and this was in *Christ*. Thirdly, when not onely the inferiour faculties, but also the superiour are troubled, as in the children of God when they are angry against sinne, their zeale sometimes so disturbes them, that it hindreth their reason for a while, but afterward it growes more cleare againe; as when wee lay eye *salve* to the eyes, the eyes for a while are dimmer, but afterward they see more clearly: so this zeale although it trouble reason for a while, yet afterward it becomes more cleare. Fourthly, it not onely disturbes the inferiour faculties, but also blindes reason, and puls out the eyes of it in the varegenerate, as the *Philistines* did *Sampsons* eyes, *Iudg.* 16.

A collation betwixt the old renewed and second *Adam*.

Sometimes man useth not reason at all, but like beasts follow *instinct*, as mad men and children; sometimes man useth reason, but his reason is so corrupt and depraued, that his corrupt reason and his peruerse will makes his anger to be more sinfull, as *Absolons* hatred towards *Amnon*, which he kept vp two yeeres within himselfe, but when he found opportunitie, he killed his brother, *2 Sam.* 13. Thirdly, reason may bee rightly set, but yet the sensuall appetite so preuailes, that it ouercomes the will, as in *Dauid* when he would haue killed *Nabal*, *1 Sam.* 25. Fourthly, reason may bee rightly set and haue the dominion, although anger

ger be not fully subdued, yet it preuailes not, as it falles out in the children of God when they are standing in the state of grace, *tergiuersatur in his, licet non reluctetur*; it makes some shifts in the children of God although it resist not altogether. Fifthly, when there is a full and totall subiection of anger, and this was in Christ.

There are two sorts of anger; the anger of zeale, and the anger of repentance; the anger of zeale is, a desire to punish sinne, as sinne in others, and that was in Christ when he whipt out the buyers and sellers out of the Temple, *Luk. 19. 45. the Zeale of Gods house did eat him up, Psal. 69. 10.* The anger of repentance is, when one inflicts a punishment vpon himselfe for his owne sinnes, and is angry with himselfe for his owne sinnes, this was not in Christ, but in the regenerate.

The regenerate seeke not a reuenge, but commit the reuenge to God, to whom vengeance belongs, *Genes. 50. 19.* and if they haue authoritie from God to punish, *non excedit modum*, it is not out of measure, *Gen. 50.* but the vnregenerate being but private men, and having no authoritie, will haue, *tooth for tooth, and eye for eye, Matth. 5. 38.* this is the Pharises reuenge; and sometimes he comes to *Caines* reuenge, *seuen for one, Gen. 4. 24.* and sometimes to *Lameches* reuenge, *seuentie for one, Gen. 4. 24.* and sometimes to *Sampsons* reuenge, *Iudg. 16. 28. 29. 30. now let me be reuenged for one of my eyes, three thousand for one.*

The regenerate are slow to anger and ready to forgiae, but the vnregenerate are ready to bee  
Mm angry,

A Collation  
betwixt the se-  
cond and renu-  
ed Adam.

*Duplex ira, zeli,  
& respicietia.*

Coll. I.

Betwixt the re-  
nued and old  
Adam.

Coll. 2.

angry, and slow to forgive, and if they be brought from reuenge, yet the dregges still remaine with them, and still *they remember*; therefore the Lord saith, *Leu. 19. 18. ye shall neither reuenge nor remember.* The Iewes giue an example of this: *Simeon* sent to borrow of *Reuben* a hatcher; *Reuben* refuseth to lend it. *Reuben* sent the next day, to borrow a sickle from *Simeon*; hee grants it, but with all he saith, loe here it is, I will not doe to *Reuben* as he did to me yesterday: although this bee not *ultio* (as they say,) yet it is *retentio*.

Coll. 3.

*Quadruplex re-  
tributio, peruer-  
sitatis, fragilita-  
tis, equitatis, et  
perfectionis.*

To render *euill for good*, that is, *peruersitatis*, peruerse anger, such was that of *Iudas* in selling of Christ, *Matth. 26.* to render *euill for euill*, *est fragilitatis*, anger of infirmities, as *Ioab* when hee killed *Abner*, for slaying of his brother *Hasacl*, *2 Sam. 3. 27.* to render *good for good*, as *Abasbuerus* did to *Mordicai*, who honoured him, because he had discovered a treason plotted against him, this was *aquitatis*. To render *good for euill*, this is *perfectionis maioris*, *Blesse them that curse you*, *Mat. 5.*

To render *euill for euill*, is naturall for a corrupt man, this is found in beasts; to render *good for good*, this is the Pharises righteousnesse, *Matth. 5. 20. except your righteousnesse exceed the righteousnesse of the Pharises, ye cannot enter into the Kingdome of God*: a christian must doe more then to render *good for good*. To render *euill for good*, this the diuels doe; but to render *good for euill*, this the children of God doe.

Coll. 4.

There are foure counsellors, which moderate and rule the anger of the regenerate. First, *longanimitas*,

*nimitas*, or long-suffering, which holdeth backe anger, lest it hasten to inflict the punishment. Second, *mansuetudo*, mildnesse, which moderates the anger that it exceede not in words. Third, *facilitas ad ignoscendum*, easinesse to forgieue, which moderates anger that it last not too long. Fourth, *clementia*, meekenesse, which moderates the punishment. The vnregenerate wanting these foure counsellors, their anger deboards: fi. st, they want *long suffering*, and presently they are set in a rage: secondly, they want *mildnesse*, which should moderate their anger, that it exceed not in words: thirdly, they are *ἀσπρόδοι ἐνὶ πλάκασι*, *Rom. 1.* they cannot be pleased; lastly, they are *cruell* and cannot be satisfied in their punishment.

*Quest.* Whether is a man bound to remit the iniurie done to him or not, when his neighbour desireth pardon of him?

*Ans.* Three things arise of an iniury done to vs; fi. st, *hatred* in our affection; secondly, the signe of this anger is, when it appeareth in the countenance; thirdly, when we intend action by law for the wrong. We are bound to pardon the first, although our enemy sware it not of vs; we are bound to pardon the second, when our enemy swears it of vs; but wee are not bound alwaies to pardon the third; for wee may in some cases, reape the wrong done to vs by law, without any rancour in our heart, or shew of anger in our countenance.

The Hebrewes say, if a man haue offended his neighbour, hee must goe and seeke reconciliation of him: but if he will not be reconciled, hee shall

M m 2

*Quatuor moderantur iram, longanimitas, mansuetudo, facilitas ad ignoscendum, et clementia.*

*Tria consequuntur iniuriam, ira in affectione, ira in vultu, et reparatio per leges.*

take



take three men with him, who shall intercede for him, and seeke reconciliation: but if hee yet will not pardon him, this is a great iniquitie to bee so cruell, and not to pardon the offence, for it is the manner of the Israelites to bee easily reconciled, and to pardon wrongs, as *Ioseph* was towards his brethren; then he leaues his neighbour inexcusable. But if his brother die before he haue offered these things and be reconciled to him, hee shall take tenne men, and goe to the place where his brother was buried whom he hath offended, and stand about the dead, & say before these ten men, *I haue sinned against the Lord God of Israel, and against this my brother N to whom I did so and so.*

*Tres gradus ira,  
1 iraculata.  
2 ranc, 3 irrisio.*

Christ makes sundry degrees of vniust anger, *Matth. 5. he that is angry with his brother, shall bee guilty of iudgement; he that calls his brother Raca, shall be guilty of the councell; but hee that calls his brother foole, shall be guilty of hell fire, that is, of the greatest punishment in hell; these that call their brother Raca, or are angry with their brother, are guilty also of hell, although not in such a high degree; and according as the sinnes grow, so doth the punishment. Anger without words, is to be punished by iudgement; anger expressed by words, is to be punished by the councell; but anger ioyned with words and contumelie, is to be punished by hell. Augustine saith, in primo est ira tantum; in secundo est ira et sermo; in tertio ira est et certa expressio irrisionis: that is, in the first there is but only anger; in the second is anger ioyned with words; in the third, anger expressed with a certaine gesture of mocking.*

There

There are three sorts of vniust anger in the wicked; the first is, called *fel*, and these that are possessed with this anger are called by the Greekes φητοι *qua est ira subito excandescens*, which is anger soon stirred up, and this comes from the humor, *bilis*, choler, as they are soone stirred vp, so they are soone quenched. The second is called μῆκ which ariseth of an induring anger, and these are called μῆκ bitter in their anger; this comes of *flanabilis*, of yellow choler and anger, this is more permanent in these. The third is called, *furor*, and these that are possessed with this, are called χαλεποι this comes from *atrabilis*, blacke choler or melancholy, which cannot be satisfied but by the blood of the enemy.

Some are soone angry and soone quenched; these are like flaxe, soone kindled and soone burnt out. Others long or they bee angry, and long or they be pacified, like greene wood, long or it bee kindled, and long or it be quenched; but the worst of all are these, that are soone angry and hardly quenched, these are most opposite to God, who is slow to anger and ready to forgive, *Psal. 103.* he is called אריב אפויב *crech appajim*, as ye would say, *one who hath wide nostrils*, for these who haue wide nostrils are most patient, as these who haue narrow nostrils are hastic.

*Tria genera in-*  
*inflata, 1. Fel.*  
*2. μῆκ 3. Furor*

μαλικοθυμία ἐστὶ  
leniam.  
ἐξ θυμῶν ὡς  
in sudden in  
anger.  
θυμῶν ὡς  
in bitter in his  
anger.

*The remedies to cure this passion of anger.*

That we may settle this passiō of anger; First, we

are to consider the persons of these whō we haue offended: we must giue place to wrath, & not intē *pestiūē incendium extinguerē*, not to quench the fire vnseasonably, for then we rather increase the anger, when we goe about in time of griefe to pacific them. So *Iakob* gaue place to the anger of his brother *Esaū* for a while, by the counsell of *Rebecca*. *Seneca* saith, *Primam iram non audebimus oratione mulcere, surda est & timens, dabimus illi baculum, remedia in remissionibus morborum profunt*: that is, *We goe not about to pacific anger in the heate of it, we giue it leasure first to settle, we cure not feauers in their height, but when they begin to remitt*

Secondly, when others haue offended vs; that we may quench our anger: First, *be angry but sin not*, *Ephes. 4. 25*. Anger and sin are not two twins, yet they are very like other; as flattery is very like to friendship, & can be very hardly distinguished from it; for men oftentimes thinke themselues to be angry for Gods cause, when as it is their owne particular that moues thē. The disciples called for fire from heauen vpon the *Samaritans*, *Luk. 9. 54*. one would haue thought this to haue beene holie anger & zeale that moued them for Gods glory, when as it was their owne particular which moued them: so when the high priest rent his cloaths *Mat. 26. 65*. We must learne then to distinguish these two, else our anger will be but sinfull anger.

Thirdly, Let not thy sin goe downe vpon thy wrath: Anger saith *Salomon*, *Eccles. 7. 9. rests in the bosome of fooles*; it goeth to bed with them, riseth with them, continueth with them, and goeth often-

oftentimes to the graue with them; the first day it may be easily cured; the second day more hardly; but the third day most hardly: *A threefold cord cannot be easily broken, Eccles. 4. 12.*

Fourthly, Let reason rule thine *anger*, and command it; wee ride not first, and then bridle our horse, but first we bridle our horse and then ride: be not first *angry* and then thinke to bridle thy *anger* with reason, for then thou wilt deceiue thy selfe; but let reason first rule, and then be *angry*.

Fifthly, Remember that thy prayers cannot be heard vnlesse thou bee first reconciled to thy neighbour, *Mat. 5. 24. Leane thy gift at the Altar, and be reconciled to him.* So, *1 Tim. 2. 4.* the Apostle willeth, *that men lift up holy hands without wrath.* So, *1 Pet. 3. 7.* the man and the wife must not iarre, *that their prayers be not hindered*; so thou cannot hear the word with profit in *anger*. Therefore the Apostle willeth vs like new borne babes to drinke in the word, *1 Pet. 2. 2.* so, we cannot eat our passeover vnlesse the leaven of malice and enuy be cast out, *1 Cor. 5. 8. Let vs not celebrate the feast with the old leuen of malice.*

Sixthly, Remember Christs example, who when he was reviled, reviled not againe, *Mark. 15. 32.* learne to spread thy iniuries before the Lord as *Ezekias* did when *Rabshekah* railed against him, *2 King. 19. 14.*

Seuenthly, Behold oftentimes the passion of Christ, and that will quench thine *anger*. The Israelites when they were stung with fiery serpents, *Numb. 21.* so soone as they lookt upon the bra-

brazen serpent, they were healed; so when we are iniured and wronged by our enemies, if wee behold the passion of Christ with faith, it will quench the sting of our enemies *anger*.

*Anger* hath nothing opposite to it, as the rest of the passions haue, because it ariseth of a present euill which we cannot shun. If it bee present and we may shun it, then there needs not a contrary passion. When the euill is not present, and ioyned with difficulty if we may surmount it, then ariseth *courage*; if we cannot surmount it, then ariseth the contrary passion *fear*. If the euill bee present and ioyned with difficulty, then ariseth *anger*, because we cannot shun it, for if we can shun it, there can be no passion there.

*Obiect.* But *mildnesse* seemeth contrary to *anger*.

*Ans.* *Mildnesse* is not a passion but a vertue which moderates it, and is not contrary to it.

So much of the image of God in man; in his knowledge, will and affections, wherein especially the image of God consists. Wee come to his outward image of God, which is his dominion ouer the creatures.

## CHAP. XV.

*Of the second part of the image of God in man,  
in his dominion over the creatures.*



*An* before the fall was Lord over the creatures, and herein he resembled his Maker.

*Propos.*

*Illust. 1.*

There is no creature that can vse al the creatures but man; First, hee had dominion ouer the insensible creatures, as the elements, for, no creature can vse the fire but man; he can doe sundry things with the fire that no other creature can doe, which argueth that he was made Lord ouer it. The Lyon who is the King of beasts, is afraid of the fire, and when he seeth the light of it, hee fleeth from it. 2. Hee had commandement ouer the liuing creatures, for as yet a little boy can lead a great Elephant, and a child will driue a number of oxen before him, the reliqs of Gods image in man makes them stand in awe of him yet.

*Illust. 2.*

There are sundry creatures that excell man in some things; as some excell him in smell, some in sight, and some in touch; but ioyne them altogether in man, he excelleth them all: which sheweth that man was created Lord ouer the creatures.

*Illust. 3.*

Reason is only found in man, by the wch he can subdue all the perturbations in beasts, *Iam. 3. 7. all are tamed by man;* wch they canot do by theselues: that sheweth that man was made Lord ouer them.

*Illust. 4.*

We count that one of the most excellent qualities in beasts, when they can counterfeit man nearest; as the Elephat his reason; the birds his words;



*Illustr. 5.*

the Ap: his gestures; which all shew that hee was made Lord over them.

That which hath a shew of reason, & *diminut* in part onely, should obey him who hath reason perfectly, and vnderstanding of all things: but beasts haue only some shew of reason, they know some particular things, but they haue not a full and an vniuersall knowledge of things, therefore they are naturally subiect to man.

There is nothing swifter then the horse among beasts, and yet he caries man; the dog though most fierce waits vpon man; the Elephant for as great and terrible as he is, yet he serues to be a sport to man, in publike meetings he learnes to leap, kneel and dance; and other beasts serue to feed man: we eat the hony of the bees, we drink the milk of cattle, therefore al the beasts are made subiect to man.

Man was Lord ouer the creatures before the fall, and they were ready to obey him, hence may be drawne these consequents.

*Arist. pol. 1. 2. 5.*

It is lawfull for men to hunt after the beasts & to catch them now, because that way he recouers the right ouer the again, that he had at the beginning.

Man was Lord ouer the creatures before the fall; therefore he could be afraid of none of them; we see that *Eua* was not afraid of the serpent, as *Moses* was when he fled from it, *Exod. 4.*

Man hath another sort of dominion ouer the liuing creatures, than that which he hath over the plants and hearbs of the field, for the dominion which he had ouer the liuing creatures was *per imperium rationis*, but he had dominion ouer the plants, *per solum earum usum*, only by vsing them.

Man was made Lord over the creatures, therefore when by sin he becomes a beast, like a dog or a hog; how far then doth he abase himselfe from his first estate and dominion? *Plato* called this, *Fœdam animarum incorporationē*, which some mistaking, thought that hee held that the soules of men entred into beasts, but hee meant onely that men became brutish and sensuall like beasts.

*Quest.* How were the beasts so farre distant from *Adam* gathered unto him, and how could they giue homage to him, being so farre from him? *Augustine* holds that when the beasts were gathered together before man, that it was not by the authority which man had over them being so farre distant from him; but by the ministry of the angels, or by the immediate power of God, as they were gathered in the *Arke* to *Noah*, *Gen. 7. 8. 9.* this seemes most probable.

Before the fall the beasts were subiect unto man: but since the fall he hath lost his dominion; they become enemies unto him, they picke out his eyes, eat his flesh, lape his blood. Before the fall Gods image made them stand in awe of him. Man stands in awe of the Kings herald, because of his coat of armes, take off this coat of armes from him, and men cary no respect to him: The image of God is as it were the Lords coate of armes, which he put vpon him, that made the creatures afraid of him. We haue a notable example of this in the primitiue Church, as *Eusebius* testifieth, when the Christians were cast naked to the wilde beasts, ye should haue seen them stamping, raging,

*Gen. 9. ad liter.*  
*cap. 4*

A collation be-  
twixt the inno-  
cent and old  
*Adam.*

*Lib. 2. cap. 8.*

A Collation  
betwixt the  
second, renewed,  
and old *Adam*.

and staring against them, but durst not set upon them, the image of God so affrayed the: therefore the persecutors couered them with the skinnes of wilde beasts, to make them run upon them.

Christ when hee was in the wildernesse with the beasts forty dayes and fortie nights, they hurt him not, *Mark. 1.* So when the image of God is restored to man in holinesse, they begin willingly to serve him: but they are enemies to the unregenerate. The dogges that eate the flesh of *Iezabel*, *1 King. 9. 35.* yet they like the sores of *Lazarus*, *Luk. 16. 21.* The ravens that picke out the eyes of these who are disobedient to their parents, *Proverbs 30. 17.* yet they feed *Elias* in the wildernesse, *1 King. 17. 4. 6.* The serpents sting the Israelites in the wildernesse, *Numb. 21. 6.* yet the Viper when it leapes vpon *Pauls* hand hurts him not, *Act. 28. 3. 5.* The fish eate the bodies of the wicked in the sea: yet the Whale preserved *Ionas*, *Ion. 1. 17.* The Lyons that touch not *Daniel*: yet deuoure his accusers, *Daniel 6. 17.* It is true that there are some relicts of the image of God left, which make the beasts to stand in awe of him: therefore *Psal. 104.* it is said, *When men goe to rest, then the beasts come forth to hunt for their prey.* But these remnants of the image of God in the vnregenerate, doe not so terrifie the beasts, as the image of God restored in the regenerate mandoth.

2. What benefit should *Adam* haue had of the creatures before the fall? for hee had not need of them *ad alimentum* for nourishment: hee had not need of them *ad indumentum* for cloathing: hee had

had not neede of them *ad laboris adiumentum*, to helpe him to labour in his worke, as we haue now?

*Ans.* He had other vses of them, for they were the matter of the praising of God. Wee see now when Kings and Princes keepe Lyons, Eagles, Beares, Tigers, and such, their subiects gather their greatnesse by this and their soueraignty; much more did *Adam* before the fall gather the greatnesse and excellency of God, by the diuersitie of these creatures. Again, by them he should haue learned more experimentall knowledge of the qualities of the creatures; therefore it is said, *that God brought them before Adam that he might see how he would call them, Gen. 2.20.*

As he was Lord ouer the beasts before the fall, and they were peaceably subiect to him; so they were peaceable amongst themselues, and one of them deuoured not another.

*Prop.*

We see when the beasts were in the Arke, after the fall, the rauening beasts liued not vpon flesh, but they agreed all together; which viuely represents to vs the first estate and condition of the creatures. And as it serueth for the credit of a master of a familie, that not onely his seruants obey him, but that also they agree amongst themselues: So the creatures not onely obeyed man before his fall, but also in feare of their Lord they agreed amongst themselues.

*Illust.*

As man had dominion ouer the brutish creatures before his fall, so should there haue beene some sort of dominion and subiection amongst men before the fall.

*Prop.*

*Illust.*

*etiam in  
Colos. 1. 16.*

Mans estate before the fall was no better then the estate of the Angels: but amongst the Angels some are superiour and some inferiour, for there are degrees amongst the Angels; *Colos. 1. 16.* there should haue beene a willing subiection of the wife to the husband, so should there haue beene a subiection of children towards their parents.

*Prop.*

There was no seruile subiection of man to man before the fall but voluntary.

*Illust.*

The relicks we see of this after the fall, when as man had beasts a long time subiect to him, but not men seruilely. The first Fathers were shepheards a long time before they were Kings, to suppress, and hold men vnder: the first King that euer wee reade of in the Scripture, was *Nimrod*, which was more then 2000. yeere after the creation.

*Prop.*

Seruile and vnwilling subiection came in after the fall.

*Illust.*

*Homo tripliciter  
consideratur, 1.  
respectu dei, 2.  
respectu bruto-  
rum, 3. respectu  
aliorum homi-  
num.*

*secundum*

*Quintuplex ser-  
uus, 1. nature, 2.  
affectionum, 3.  
fortune, 4. belle,  
5. ex compallo.*

Man is considered three wayes; first, as he hath a respect vnto God, and in this respect all men are seruants; it was mans chiefe felicitie to serue God. Secondly, as he is considered with the beasts, in which respect he was Lord ouer them, for they were made for him. Thirdly, as he is considered with other men; and in this respect, some now are seruants, and some are free. First, now by nature some are seruants, as the dull and the blockish, vnto them that are of quicker wit & vnderstanding. Secondly, these who haue commandement ouer their affections now, are morally Lords ouer these that cannot command their affections. Thirdly, there are *serui fortuna*, as when the poore serue the

the rich. Fourthly, there are *serui belli*, as these that are taken slaues in the wars. Fifthly, these who are seruants *ex pacto*, that sell themselves.

Seruite subiection was contrary to the first estate of man; therefore euery one ought to seeke freedome, providing he may haue it with lawfull meanes, that so he may draw neerer to this first estate; hence it was that God would haue such seruants, who refused their libertie at the seuen yeers end, *Exod. 21.6.* marked with a note of infamie, boaring them through the eare: this curse to be a seruant was laid, first vpon a disobedient sonne *Cham*, and wee see to this day, that the *Moores*, *Chams* posteritie, are sold like slaues yet. When men may not haue their liberty now by lawfull meanes, they should not shake off the yoke of seruitude; this was the fault of sundry seruants in the Apostles dayes, who thought because they were the Lords free-men, they might shake off the yoke of their masters: but the Apostle teacheth them another lesson, *1 Tim. 6. 1.* *who soeuer seruants are under the yoke, let them haue a due respect to their masters, lest the name of God and the Word come to contempt.*

*Quest.* But seeing all men are sinners now, why are not all men slaues?

*Answ.* If God would deale in iustice with vs now, all should be slaues, but God hath mitigated this to some, to the end that common wealths and families might stand.

*Adam* gaue names to the creatures, as their Lord, and in signe of their subiection.

There-

*Conseq.*

*Prop.*



Conseq.

Therefore none should impose names to children, but the fathers who haue superioritie ouer them, no nor the mother. Ye see when *Rachel* called her sonne *Benoni*, *Iacob* called him *Beniamin*, *Gen.* 35. 18. hence they gather well, that Christ as man had not a father, because his mother is commanded to giue him the name, *Esa.* 7. *וְהָיָה שְׁמִי עַל בְּנֵי מִינָהּ* *et in femina vocabis*, in the feminine gender.

*Obiect.* But *Hagar* gaue her sonne a name, *Gen.* 16. 11. and yet he had a father; then it may seeme that the mother may likewise impose the name to the childe.

*Ans.* She gaue this name at the commandement of the Angell, which *Abraham* afterward confirmed, otherwise she had no power to giue it.

Conseq.

Therefore these fathers who giue this power to others, to impose names to their children: resigne the first part of their authoritie ouer their children, which God hath put in their hands.

Prop.

This dominion which *Adam* had ouer the creatures, was not an absolute dominion.

Illust.

*Dominium dei in cre. turis, est absolutum, immediatum, et liberum: dominium hominis est conditionatum et liberum.*

God hath *dominium merum, immediatum, et liberum*: he hath absolute, free, or immediate dominion ouer the creatures. Man had onely but *dominium conditionatum*, such a dominion that was not an absolute and simple dominion, to vse them at his pleasure.

They who had their inheritance in *Israel*, had not an absolute and immediate dominion, for it was *Emanuel's land*, *Esa.* .8. 8. God had the absolute dominion: but theirs was *conditionatum*; for they might not sell their inheritance to whom they

they pleased, neither might they alienate their lands perpetually, but onely mortgage them to the yeere of the Iubilee, *Leuit. 25. 13.* So the Leuites had not *merum dominium* of the tythes, but *conditionatum*, *Leuit. 23. 4.* for none of their children who were leproous might eate of them, neither might a stranger eate of them, neither might they sell them to others. *Caleb* had the property of *Hebron*, and yet it is said to bee giuen to the Leuites; it was *Calebs* by right of proprietic, but it was the Priests because they dwelt there, and had the vse of the ground.

So *Adam* before his fall, he was but *usufructuarius*, the sewer of God, but God was the immediate Lord, *qui habebat directum dominum*, et ad omnes usus, he had the supream dominion and absolute vse ouer all the creatures.

*Adam*, had not *nudum usum* of the creatures, but he was *usufructuarius*. The Lawyers illustrate the matter by this example; if thou get the vse of ones garden, thou may gather roses, hearbs, flowers to thy owne vse, but thou cannot sell them to others to make benefit of them. But if thou be *usufructuarius*, then thou may make benefit of them, and sell the fruit to others.

Another example. If one leaue in his latter Will to thee the vse of his flocke, thou may vse his flock for the dunging of thy ground; but thou may neither sheare the sheepe, nor milke them, for that pertaines to them for whom it is left: but if hee leaue the *usufructum*, then thou may vse both the milke and the wooll.

Illustr. 2.

Duplex usus creaturarum, nudus et fructuarius.

Duplex potestas,  
utitur, et fru-  
itur.  
Distinguantur  
hec, dare usum,  
et dare in usum.

Illust. 3.  
Ufus rei multi-  
plex. 1. nudus  
et illicitus, 2. lici-  
tus et utilis, 3. li-  
citus sed non uti-  
lis, 4. usus utilis  
et proprietas sub-  
ordinata. 5. do-  
minium dire-  
ctum et alium.

Man in his first estate had not onely *nudum u-  
sum*, but *usu fructum*, he had not onely a bare vse  
of them for maintenance, but hee was Lord ouer  
them. He had not onely power *utiijs*, *sed frui ijs*;  
not onely to vse them, but also to inioy them: and  
they distinguish these two; *aliud est dare alicui  
usum rei, et aliud dare in usum*; that is, it is one  
thing to giue a man the vse of a thing, and another  
thing to giue him it vnto vse: hee who giueth the  
vse of a thing, giueth not the dominion ouer it;  
but he who giueth it vnto vse, giues also the do-  
minion.

A man may haue *nudum usum, et illicitum rei*;  
as when a thiefe takes a mans horse.

Secondly, a man may haue *nudum usum, sed li-  
citur, et utilem*; as when a man hires a horse.

Thirdly, a man may haue *nudum usum, et lici-  
tum, sed non utilem*; as when the seruant of a ban-  
ker changeth money for his Master, all the com-  
modity is his masters.

Fourthly, a man may haue *usum licitum, uti-  
lem, et proprietatem, sed subordinatam*; as hee who  
holds his lands in feaw.

Fifthly, he who hath the proprietie, *et dominum  
directum*; this is called *dominium alium*, the su-  
preame dominion. Adam had not this supream  
dominion, but subordinate to God. Christ is cal-  
led, *the Lord of the Sabbath*, *Matth. 12.8.* and man  
is called, *Lord of the Sabbath*, *Mark. 2.27.28.* How  
is Christ called *the Lord of the Sabbath*? as the su-  
preame and high Lord. Man is called, *Lord of the  
Sabbath*, not as the supream, but as the subordi-  
nate Lord.

The

The *first Adam* had all things subiect to him, but by subordination: but the *second Adam* had them, by a more excellent manner from God his Father: *eminenter*, by way of excellency, *Psal. 2. I will giue thee the ends of the earth for a possession.*

Secondly, the *first Adam* had *iur ad rem, et ius in re*; he had not onely the right to the things, but also the vse of them. But the *second Adam* had *iur ad rem sed non in re*, for the most part; that is, he had the right to them, but the vse of few of them for the most part.

*Quest.* Had Christ nothing in proprietie to himselfe, had hee but onely the naked vse of things?

*Ans.* There are sundry sorts of rights. First, that which many haue right to in common, as the *Leuites* in *Israel* had right in common to the tythes: but *Barnabas* a *Leuite* who dwelt in *Cyprus*, out of *Iudaa*, had his possessions proper to himselfe, *Acts 4.* so the Church of *Ierusalem* had their goods in common.

Secondly, there is, *usus iuris, et usus facti*; the vse of proprietie, & the naked vse of things; the naked vse is that, when a man hath onely the naked vse, that hee may neither sell it, nor giue it to others: the vse of proprietie is, when hee may both vse it himselfe, and giue the vse of it to others. When a man hires a house; then he hath only the bare vse of it, because hee cannot let it out to another, but when he hath a Lease of it, then he hath *usum iuris*, and may then let it to another.

Thirdly, there is a right of charitie, and a right

A Collation  
betwixt the  
innocent, and  
second Adam.

Duplex potestas,  
authoritatis, et  
subauthoritatis.

Duplex ius, ad  
rem, et in re.

κτῆσις καὶ χρῆσις  
κτῆσις καὶ χρῆσις

Duplex ius, in  
commun, et in  
proprio.

Duplex usus, iuris,  
et facti.

Duplex ius, cha-  
ritatis, et pro-  
prietatis.

of *propertie*: a man coming to a vineyard, he may eat as many of the grapes as he pleaseth to satiate his hunger, *Deut. 23. 24.* this is the *right of charity*; but he may carry none away with him; this is the *right of propertie*. So the Disciples when they were hungry vpon the Sabbath, pulled the eares of corne, *Matth. 12. 1.* this was the *right of charitie*, but they caried none away with them, because they had not the *right of propertie*; and in this sense it is that *Salomon, Prou. 3. 27.* cal. the poore *bag-nale tobb*, the Lords of thy goods: *withhold not thy goods from the owners thereof*, that is, from the poore; the poore in their necessity haue the vse of thy goods. That axiome is true then, *ius charitatis manet, semper sed non pro semper, habent enim ius utendi, non pro omni tempore, sed tempore necessitatis*; that is, charitie remaineth alwaies, but wee are not at all times to giue our goods; there is a time to giue them, not at all times, but in time of necessity; and in this sense is that of *Luke* to bee vnderstood, *Luk. 6. 11.* *giue to euery one that seeks of you*; that is, who in extreame necessity seekes of you.

Christ had not *ius in common*; with the Disciples, in the bagge, *Ioh. 12. 6.* for these that haue a *common right*, one of them cannot giue without the consent of the rest; but Christ had a *proper right* to the bagge, and commanded *Iudas* to vse it for the benefit of the poore, *Ioh. 13. 29.*

Secondly, Christ had not a bare and a naked vse of things; but also he had the *vse of propertie* in some things, as the clothes which he wore, and the

Of the right  
that Christ as  
man had to the  
creatures.

the money which he spent; hee had not onely the naked use to weare them, but also the *propertie* of them, for he might haue giuen them to others: it is true, he had but *nudum usum* of the house which he dwelt in, *Luk. 9. 58. The Foxes haue holes, but the Son of man, hath not a hole wherein to hide his head,* for he had not the propriety of any house.

Thirdly, hee had not onely *ius charitatis* to things; but also the *right of propertie*, neither had he these things as almes, for that which a man labourerth for is not called almes, *solus titulus recipiendi, ratione naturalis necessitatis facit mendicum*, the onely title of receiuing in respect of naturall necessitie, makes a beggar: when it is sought and giuen in this manner, then it is almes.

Now that the *second Adam* had not his maintenance giuen him, by way of almes, it is proued thus; first he had the ends of the earth giuen him for a possession, *Psal. 2. and all things were put vnder his feet, Psal. 8. he sent for the mans colts, Luk. 19. 30.* which sheweth that he had right ouer all the creatures.

Againe, it is proved thus, *If we sow to you spirituall things, ought we not to us temporall things, 1 Cor. 9. 11.* but Iesus Christ sowed spirituall things to them, therefore temporall things was his by right of property.

Thirdly, it is said, *Who feeds the flocke and eates not of the milke of it, 1 Cor. 9. 7.* as the shepheard and souldier haue the right of property to their wages, so had Christ.

Fourthly, Christ saith *Luk. 10. goe into what-*



Duplex *ius gra-  
titudinis*, &  
*ius iuri*.

soever house yee come to and eate that which is set before you: the disciples had not only *ius gratitudinis*, the right of thankfulness; but also *ius iuris*, the right of property: Christ had this right seeing he preached the Gospel. When *Paul* tooke no stipend from the *Corinthians*, 2 *Cor.* 11. 8. *recessit à sure suo*, he went from his right: therefore others had this right of *propertie*, and so had Christ.

*Obiect.* But Christ willed his Disciples to leave all for his cause, *Mat.* 10. 37. and he set himselfe as an example before them of poverty: therefore he did renounce all right of things?

*Ans.* We renounce all things two wayes, either in our *affection*, or in *deed*: they renounced all in *affection* but not in *deed*.

Duplex *abnegatio* rerum, in *affectu*, & in *effectu*.

Secondly, there are two sorts of poverty; *materiall* poverty, and *formall* poverty. Christ left all things both moveable & immoveable in his *affection*, *formally*; but not *materially*: *formall* poverty is this, when in our *affection* wee are ready to renounce all for Christ; but *materiall* poverty is, when wee are actually called to the renouncing of all.

Duplex *paupertas*: *materialis*, & *formalis*.

*Obiect.* *Mark.* 10. 21. Christ commanded the yong man, to *sell all and follow him*, if hee would be perfect: therefore it may seeme that *materiall* poverty, is required of him that would be most absolutely perfect, and that Christ made choice of this sort of poverty himselfe.

*Ans.* Wee must distinguish betwixt these two; first, to leave all, and to follow Christ: secondly, that hee who trusts in his riches should sell all.

The

The first part of this speech belongs to the matter it selfe, and the second to the person: the first is common to all, because all are bound to leaue all for Christ in affection; but the second part belongs onely to this yong man, who was so well conceited of himselfe, trusting in his riches, that he should sell all, and should giue of that which he sold to the poore: not that hee should giue all to the poore when he sold it, but giue of that which he sold to the poore; *non dare omnia, sed de omnibus.* 2 Cor. 8.9.

*Prior ut scilicet  
suo loquuntur,  
scilicet ad rem,  
posterior ad hominem,  
non simplex.*

*Quest.* But why bids he him sell all?

*Ans.* Because hee had such confidence in his riches, for they hindred him from following of Christ; therefore hee bids him quite all actually; which precept binds not others, it being particular to him.

*Obiect.* But Christ sayes, *if thou wilt be perfect, goe and sell all*, then this seemes to be the pitch of perfection to renounce all, and is more then that which the law requires?

*Ans.* Christ speaks not here of any perfection, aboue the perfection of the Law; but of true perfection which is aboue imaginary perfection: as if he should say; thou imagines thou art perfect, and thinks that thou hast kept the whole Law, if it be so, yet one thing is resting to thee, *sell all*; thus we see how Christ applies himselfe to his conceit here.

*Obiect.* But it may be said that this yong man spake not out of an ambitious conceit, for the text saith that Christ loued him.

*Ans.*

*Ans.* The euent sheweth that he spake but out of the ambition of his heart, and the words of Christ shew this also, *vers. 24. how hard a thing is it for a rich man to enter into the kingdome of God:* and where it is said Christ loued him, *vers. 21.* the Greeke word *φιλῶν*, signifieth friendly to speake to him, and to deale gently with him; but Christ liked him not in the estate that he was in, for hee went away trusting still in his riches and louing them better then Christ.

*Conseq.*

Christ and his disciples renounced not all kind of right of these things which they had; therefore that obseruation of the glosse, vpon the 10. of *Marke* is false. Some haue money, and loue it; some want money and loue it; but these are most perfect who neither haue it, nor loue it: and to this they apply that of the Apostle, *Galat 6. 14. I am crucified to the world, and the world to me;* as though a man could not be crucified to the world, vnlesse he renounce it all, and go a begging.

Thus the Church of *Rome* serueth God with will worship, which hee neuer required at their hands, *Esay. 1. 12.* by their vowes of poverty, chastity, and obedience: this they make one of their counsels, of Euangelicke perfection.

So much of Gods image in man, both inwardly in his soule, and outwardly in his dominion and superioritie ouer all inferiour creatures; it rests to speak of three consequents proper to this image. 1. wherefore Gods image was placed in man. 2. this image being placed in man, whether it was naturally vnto him, or supernaturally. 3. the benefit

nesse he reaped by this image which was his societie with the Angels.

CHAP. XVI.

Of the end wherefore God placed this image in Man.



God placed this image in man, to keepe a perpetuall societie betwixt man and him.

Prop.

*Similitude* and likenesse are a great cause of loue: *Adam* loued *Eua* when he saw her first, because she was like unto

Illust. 1.

him. As a man when he lookes into a glasse, he loveth his image because it is like to him; but *dis-similitude* breeds hatred. A man loves not a Serpent or a toade, because they are most vnlike him. *David* marvelles that God should looke vpon man, *Psal. 8.* but in the end he brings in his *similitude* in *Christ*, or else he would hate vs.

Secondly, God placed this image in man, as a marke of his possession; therefore the Fathers called him *nummum Dei*; for euē as Princes set their image vpon their coyne, so did the Lord set his image vpon man: therefore miserable are these, who adulterate this coine, and blot out this image of God, hee deserueth now to bee arraigned as a traitor before God.

Man in innocency was like vnto God, but now hee is become like vnto the beasts of the field,

A collation betwixt the innocent and old *Adam*.

*Psat. 49.* now God may iustly exprobrate unto him, *Behold man is become like to one of vs.* There was a great change in *Naomi* when shee came to *Beitlehem*, she was not then *Naomi* beautifull, but *Mara* bitternesse: there is a greater change now in man when he is faile from his first estate, and lost this holy image.

Conseq.

*Theodorez, lib. 9.  
cap. 21.*

Man was made to the image of God, therefore no man should lift his hand against him, *Gen. 9.* no Prince will suffer his image to be defaced, much lesse will God. There arose a sedition at *Antioch*, for that *Theodosius* the Emperour exacted a new kind of tribute vpon the people, in that commotion the people brake down the image of the Emperess *Placilla*, (who was lately dead.) The Emperour in a great rage, sent his forces against the City to sacke it, When the Herald came, and told this to the Citizens, one *Macedonius* a Monke indued with heavenly wisdome, sent vnto the Herald an answer after this manner:

“ Tell the Emperour these words, that hee is not  
 “ onely an Emperour, but also a man, therefore let  
 “ him not onely looke vpon his Empire, but also vpon  
 “ himselfe: for he being a man commands also  
 “ these who are men: let him not then vse men so  
 “ barbarously, who are made to the image of God.  
 “ He is angry and that iustly, that the brazen image  
 “ of his wife was thus contumeliously vsed, and shal  
 “ not the King of heauen be angry, to see his glorious  
 “ image in man contumeliously handled? O  
 “ what a difference is there betwixt the reasonable  
 “ soule, and the brazen image? we for this image are  
 able

able to set vp an hundred, but he is not able to set vp a haire of these men againe if he kill them.

These words being told the Emperor, hee suppressed his anger, and drew backe his forces : if men would take this course, & ponderate it deeply in their heart, they would not bee so ready to breake downe this image of God by their bloody cruelty.

### CHAP. XVII.

*Whether the image of God in Adam was naturall or supernaturall.*



H · second consequent of the image of God being placed in man, is, concerning the nature of it.

There are two things which principally we & the Church of Rome controuert about, touching the image of God. The first is, *conditio natura*, the condition of nature; the second is, *conditio iustitie*, concerning mans righteousness.

The Church of Rome holds, that there was concupiscence in the nature of man, being created in his pure naturalls, but it was not a sin (say they) or a punishment of sinne as it is now, but a defect following the condition of nature; and they say that it was not from God, but beside his intention. And they goe about to cleare the matter by this comparison: when a Smith makes a sword of yron, he is not the cause of the rust in the yron, but rust followeth as a consequent in the yron: but if

*Duplex conditio imaginis Dei, natura, & iustitie.*

*Bellarmin. lib. 7. cap. 28.*



*Triplex diffin-  
itio de compara-  
tione*

this rebellion flow from the condition of nature, how can God be free from the cause of sin, who is the author of nature?

Their comparison then taken from the Smith and the yron, is altogether impertinent: first, the smith made not the yron, as God made man: therefore he cannot be said to bee the cause of the rust of the iron, as God making man, concupiscence necessarily followes him according to their position.

Secondly, the rust doth not necessarily follow the yron, neither is the yron the cause of it, but some externall thing; they make concupiscence necessarily to follow the body.

Thirdly, the smith if hee could, he would make such a sword that should take no rust; but God (according to their iudgement) made man such that concupiscence did necessarily follow.

That there was  
no concupiscence in man  
before the fall.

Before the fall there was no reluctation nor strife betwixt the superiour and inferiour faculties in man; and therefore no concupiscence: our reasons are these.

First, our first parents were not ashamed when they were naked, *Gen. 2.* it is the rebellion betwixt the superiour and inferiour faculties that makes men ashamed.

Secondly, in Iesus Christ the *second Adam*, there was no rebellion, and yet hee was like to vs in all things sin excepted, taking our nature vpon him, and the essentiall properties of it; wherefore if this strife, betwixt the superiour and inferiour faculties, was the consequent of nature in our whole

whole estate, then Christ should not haue beene blamelesse; which is blasphemy: *for concupiscence is sinne, Rom. 7. 7.*

Thirdly, if there had beene rebellion, betwixt the *superiour and inferiour faculties* before the fall; then man in his whole estate had not beene happy: for *Paul* in respect of this concupiscence, is forced to cry out, *Rom. 7. 11. O wretched man that I am, who shall deliuer mee from this body of death?* and originall iustice had not beene such an excellent gift in that estate, but only a restraint, to restraints this concupiscence that it bursted not forth.

Fourthly, if this rebellion flow from nature, how can God bee free from sinne, who is the author of nature? *qui est causa causa, est causa causati, essentialiter subordinatis*, he who is the cause of a cause, is likewise the cause of the effect in things essentially subordinate: but God is the author of mans nature and concupiscence: therefore according to their position, he must be the author of sinne: this is blasphemie.

The Church of *Rome* holds, that this holinesse was a *supernaturall* thing to man, and not naturall in his first creation; and they goe about to shew the matter by these comparisons.

They say, mans *righteousnesse* in his innocent estate, was like a garland set upon a virgins head; the garland is no part of the virgins body, and although the garland be removed, yet she remains still a virgin. So this *originall righteousness*, they make it as it were a garland, which being taken a-

O' mans originall iustice, according to the Church of Rome.

way from man, no naturall thing is blemished in him.

Secondly, they compare it to *Sampsons* lockes, which when they were cut off, nothing was taken from *Sampsons* nature.

Thirdly, they compare it to a bridle in a horse's mouth, which is no part of the horse, nor naturall to him, but serues to bridle the horse and keep him in. So say they this originall *righteousness*, was no naturall thing in man before the fall, but serued onely as a bridle to restrain concupiscence; and they put a difference betwixt a naked man and a robbed man. Man before his fall (say they) he was naked, but God did cast this cloake of *supernaturall righteousness* about him to couer him; but since the fall (say they) he is not *homo nudus*, *sed spoliatus*, a naked man, but spoiled of the graces of God.

Hence is that diuision made by the Iesuites of the estate of man: the first estate (saith he) is of man considered without grace or sinne, (as they terme it) in his *pure naturals*: the second estate is of man in his *pure naturals*, cloathed with *supernaturall righteousness*: the third estate is of man *degenerate* and sinfull: the fourth estate, is of man *regenerate*: and the last is of man *glorified*. But to consider a man both voyd of grace and sinne, such a man was neuer, nor neuer shall be; neither did the Iewish or Christian Church, euer diuide the estate of man thus.

The Iewish Church taketh vp the estate of man in these three; the first they call *Adam, ratione creationis*,

*Duplex homo, nudus et spoliatus.*

*Perer. lib. 5 in Gen disput. de excellent. pag. 118.*

*Quintuplex status hominis secundum pontificios, 1. in puris naturalibus, 2. velut in ista supernaturali, 3. in statu degeneracionis, 4. in statu regeneracionis, 5. in statu glorificationis.*

*creationis*, because hee was made out of the red earth; the second they call *Enosh*, man subiect to all miserie; the third they call *Ish*, man restored to blessednesse and happinesse.

The orthodoxe christian Church, diuides the estate of man thus: the first estate, is *gratia collatio*, the bestowing of grace: the second is, *collata amissio*, the losse of that grace bestowed; the third is, *instantiatio amissa*, the restoring of lost grace; and the fourth is, *confirmatio instantiata*, the confirmation of restored grace.

We will shew that his *original righteousness*, was *naturall* to man, and not *supernaturall*: where we must consider, that *nature* is taken siue waies:

First, a thing is *naturall* by creation, as the soule and the body are *naturall* to man, because they giue a being to him.

Secondly, for that which floweth essentially and naturallly from a thing, as the faculties from the soule.

Thirdly, for that which cleaueth most surely to nature, as sinne doth to the soule now.

Fourthly, for that which beautifieth nature and helps it, as grace doth.

Fifthly, for that which by generation is propagate to the posteritie, as originall corruption.

*Originall iustice* was not *naturall* to man in the first sense, for it was no part of his essence. It was not *naturall* to him in the second sense, for it flowed not from the vnderstanding essentially, as the faculties of the soule doe; but it was *naturall* to him in the third sense, because hee was created in holinesse,

*Triplex status secundum m. a. os, i. ut Adam, 2. ut Enosh 3. ut Ish.*

*Quadruplex status hominis secundum orthodoxy, 1. in collatione gratia, 2. in collata amissione, 3. in instantiatio, 4. in instantiata confirmatione. Of mans originall iustice, according to the reformed Church.*

*Quinque modis aliquid dicitur naturale.*

holinesse, and was the subiect of holinesse: it was natural to him in the fourth sense, because it made his nature perfect: It was naturall to him in the fift sense, for he should haue transmitted it to his posteritie by generation, if hee had stood in holinesse; as man doth sinne now, which is come in place of it.

*Originall righteousness* to the first Adam was naturall; to the renewed Adam, *grace* is *supernaturall*; to the old Adam, it is against his nature, so long as he continues in sinne.

Our reasons prouing, that *originall righteousness*, was naturall to Adam, and not *supernaturall*, are these.

Reason 1.

First, as are the reliques of the image of God in man since the fall, such was the image of God in man before the fall: but the remnants of the image of God in man since the fall, are naturall, *Rom. 2. 13. for by nature they doe the things contained in the Law, 1 Cor. 7. doth not nature teach you this?* therefore the image of God in man before the fall was naturall.

Reason 2.

Secondly, *supernaturall gifts* are not hereditary, nor propagate by generation, no more then a colt (to vse their owne similitude) is brought forth with a bridle in his teeth: but man before the fall, should haue begotten children in his image in *originall iustice*: therefore *originall iustice* was not *supernaturall* to him.

Reason 3.

Thirdly, *by nature wee are now the children of wrath; Ephef. 2. 3.* therefore *originall iustice* should not haue beene *supernaturall* to man, but naturall, by

A Collation  
betwixt the  
innocent, renew-  
ed, and old A-  
dam.

by the rule of contraries.

*Bellarmino*, although he grant, that there might haue beene a man, created as well without grace as sinne; yet hee is inforced to acknowledge, that this point of erroneous doctrine, did neuer generally preuaile in the Romane Church: for there were some (saith hee) excellently learned, that thought as we doe; that man must either be in the estate of grace, or sinne; and that there is not a middle estate: and that originall righteousnesse was required to the integrity of nature, & consequently that being lost, nature was corrupted and depriued of all naturall and morall rectitude. So that man after the fall of *Adam*, can doe nothing morally good, or that truly can be named a vertue, till he be renewed by grace; as likewise *Adam* before his fall was not able to doe any thing morally good by natures power, without the assistance of speciall grace from God.

But wee must hold for our part, this to bee the ground of no small error which the Church of *Rome* layeth; that man in his *pure naturals*, was void both of grace and sinne; this is the ground of many other errors which they maintaine.

First, that *concupiscence* is naturall to man, following alwaies his creation.

Secondly, that naturall gifts both in men and diuels, remaine vnblemished since the fall.

Thirdly, that the corruption of nature consists not in any corrupt qualitie, but onely in the losse of supernaturall grace.

Fourthly, that death is not an effect of sinne

*De grat. prim.  
hom. cap. 5.*



properly, but it is from nature, and it is onely accidentally from sinne; because sinne remoues that bridle of originall righteousnesse, which held backe death.

Fiftly, that concupiscence is not sinne in the regenerate.

Sixtly, that man now after his fall, is in the same estate wherein he was before the fall in his *pure naturals*: for Adams sinne hath diminished nothing from that which is naturall: and the body, (say they) since the fall is no more passible, then it was before in the *pure naturals*. So (say they) the minde of man being considered by it selfe, without this supernaturall holinesse, is no more weakened by the fall, then it was before the fall in things naturall.

Seuenthly, that man hath free will left in him after his fall: which grounds are all false. Here we must doe as *Elisha* did when he cured the waters of *Iericho*, 2 *King.* 3. he went to the spring heads, and there cast in salt: so must wee goe to this, as one of the springs from whence many errors in popery proceed, and cure it first.

This popish platforme of mans estate before his fall, is taken from the schooles of Philosophie, but not from *Moses* and the Prophets. The Philosophers were ignorant of the nature of man in his whole estate, so were they ignorant of his fall; and therefore they took vp man in a middle estate. So these Sophists following the Philosophers, and not the Scriptures, as though they had neuer heard of mans creation, nor yet of his fall, imagine him

him to be a middle sort of man, such a man as neuer was, neither in his whole estate, nor after his fall: but they ought to haue remembred that of the Apostle, *Colos. 2. 8. take heed lest any spoile you by Philosophie.*

## CHAP. XVIII.

*Of the consequent of Gods image in man, in his societie with the Angels.*



He third consequent that followeth vpon the image of God being placed in man in his creation, is concerning the societie and fellowship that hee had with the Angels so long as he stood in innocency.

*Adam* in his first estate was little inferiour to the Angels.

Prop.

It shall bee the greatest perfection of man in glory, that he shall be like to the Angels of God, and be loued of them, as they loue one another. So it was mans great happinesse before the fall, that he conuersed with the Angels, and they loued him.

Illust.

The Angels did neither minister vnto, nor keepe the first *Adam* before his fall, they onely loued him. The Angels ministred to Christ the second *Adam*, and loued him, but did not keepe him. The Angels minister now to the renewed *Adam*, they loue him, and keepe him, but they neither minister to the wicked, loue them, nor keepe them.

A Collation  
betwixt the in-  
nocent, second,  
renewed, and old  
*Adam*.

The history of  
Angels

First, the Angels neither did minister to Adam before his fall, nor did they keepe him, because he was in no danger, onely they loued him: they ministred to Iesus Christ, but they did not keepe him, for he was *comprehensor*, as well as *viator*: Christ is the head of the Angels, therefore hee is not kept by them: but they minister to the elect, and keepe them by Christ; which priuiledge Adam had not of them before his fall.

*Obiect.* It may seeme that they did keep Christ, *Psal. 91. they shall keepe thee in all thy wayes.*

*Answ.* This is to be vnderstood *de Christo mystico*, of Christ in his members; that is, they shall keepe thy members in all their wayes. But the part of the *Psalme* was misapplied by the diuell to Christ in proper person, *Matth. 4.* for the Angels keepe not Christ, but minister to him: but they both keepe and minister to his members the elect.

*Obiect.* But it may bee said, that the elect haue greater priuiledges then, than Christ hath, seeing they both keepe them, and minister to them.

*Answ.* This argueth not any prerogative that the Saints haue aboue Christ, but onely their weakenesse and wants, that they haue need of the Angels to preserue them, as yong children stand in need of nurses to waite vpon them.

*Obiect.* It may seeme that the Angels are not ministring spirits, in respect of the elect, but in respect of Christ; because the Angell, *Reuel. 19. 22.* calls himselfe, not our seruant, but, *our fellow seruant.* So the Angels are not called the seruants of the kingdomes, but, *the Princes of the kingdomes,*

Dan.

*Dan.* 12. Thirdly, the Apostle proues Christ to be God *Heb.* 2. because the Angels are seruants to him. A shepheard is not the seruant of his sheep, although he keepe them, but his masters servant. So although the Angels keepe vs, yet they seeme not to be our ministers but Christs.

*Ans.* The scripture *Heb.* 1 calls them ministring spirits, sent for them that are elect; and although they be more excellent creatures in theselues, the elect; yet in Christ, & by Christ, they become ministring spirits to vs. Christ him selfe is not ashamed to call himselfe a seruant to the elect, *Mat.* 20. *I came not to be serued, but to serue:* why may not the angels be said, to be ministers to the elect?

*Object.* It is a maxime in Philosophy, that the end is more excellent then the meanes tending to the end: but the safety of man is the end: and the Angels are the meanes, therefore it may seeme that man is more excellent then the Angels.

*A.* The end considered as the end, is alwaies more excellent then the meanes tending to the end, but not absolutely, touching the essence of the meanes; for these things that are the meanes may be more excellent in themselves. Example: The incarnation of Christ, is more excellent then the redemption of man in it selfe, and yet it is institute for another end: so the Sunne, Moone and starres were institute to giue influence to the inferiour bodies, herbes, trees and plants, and yet they are more excellent in themselves: but consider them as means tending to that end, they are inferiour to them.

The Angels neither loue the wicked, nor mi-

nister to them, nor preferue them. But here wee must marke, when wee say they minister not to them, this is to be understood of their speciall and particular ministring, they attend them not, as they doe the elect; it is true, as God makes his Sun to shine as well vpon the vniust as the iust, *Matth. 5: 45.* so the Angels may bee ministers sometimes of outward things euen to the wicked. Whosoever stept downe first into the poole of *Siloam*, *Ioh. 5. 8.* was cured whether good or bad: and the Angels brought downe *Manna* in the wildernes, *Psal. 78. 25.* to the bad Israelites, as well as to the good: but they haue not a particular care of the wicked as they haue of the elect of God; they come not vp and downe vpon the Ladder, *Christ Ioh. 1. 52.* to minister to them as they doe to the elect.

## CHAP. XIX.

*of Adams life before the fall whether it was  
contemplatiue, or practicke.*



*Adam* had beside the image of God placed in him, two royall prerogatiues aboue any man that ever was: the first was concerning his estate and condition of life, whether it was in action, or contemplation. The second concerning his mariage celebrate by God himselfe, in paradise. Of the first prerogatiue is intreated here.

Man

Mans life before the fall, was more *contemplative* then *practicke*.

As from the Sun, first proceed bright beames, which lighting vpon transparent bodies, they cast a brightnesse or splendor by their reflex; and after their reflex, they cast shadowes. So from God that glorious Sun, there proceeded first wisdome, which being reflexed vpon the mind of *Adam* to cognosce and contemplate vpon things; this contemplation, brought forth prudency, and at last arts, as the shadow of prudency. This wisdome or contemplation was in *cognoscibilibus*, in things to be known e; but *prudency* was in *agibilibus*, in things to be done; arts are in *factibilibus*, in things to be done by the hands.

*Quest.* It may bee asked which of these two liues is to bee preferred before another: it might seeme that *prudency* is to bee preferred before *wisdome*; for man is bound to loue God aboue all, and to helpe his neighbour; these wee get not by *contemplation* but by *action*. Again, it may seeme that the *contemplative* life is the best life, because in the *active* life there are many dangers and perils, but not so in the *contemplative*.

*Ans.* to cleare this point, we must marke these assertions following.

First, when we compare these two *wisdome* and *prudency* together, either we respect the necessity of them, or the excellency of them. If we respect the *necessity* of them; then no doubt *prudency* is most fit for our estate now.

If we marke the *excellency* of them, then we must  
vse

*Prop.*

*Illust.*

*Vita actiua est prior in via generationis, sed vita contemplatiua est prior in via directionis.*

*Duplex bonitas; necessitatis, & excellentiae.*

*contemplatiua  
actiua  
comparatur*



Duplex bonitas,  
absoluta & de-  
terminata.

Duplex confide-  
ratio vite hu-  
mane, respectu  
mediorum, &  
finis.

Prop.

use this distinction; one thing is said to be better then another, either absolutely, or determinate to this or that particular: as, to haue foure feet is good for a horse, but not absolutely good, for it is not good for a man. So to be a Philosopher is determinately good for a man, but not absolutely good; for it is not good for a horse. So *wisedome* and *prudence* conferred together, *wisedome* absolutely is better then *prudence*; but *prudence* in this case as we are now is better for vs.

Thirdly, if wee consider the end of mans life; then *contemplation* is better then *action*; but if we consider the meanes tending to the end, then *action* is fitter for vs, then *contemplation*. If wee consider the end, it is more excellent then the meanes; for all these practicall arts and operations which man doth, are ordained (as to their proper end,) to the *contemplation* of the vnderstanding: and all the *contemplation* of the vnderstanding is ordained for the metaphysickes: and all the knowledge which we haue of the metaphysickes: (in so far as it preceeds the knowledg we haue of God :) is ordained for the knowledge of God, as the last end; *Ioh. 17. this is life eternall to know thee onely. Matth. 5. Blessed are the pure in hart, for they shall see God:* therefore the *contemplatiue* life, being the last end, must be most perfect in it selfe; for it standeth in need of fewer helps then the *practicke* life doth.

These two sorts of lifes, are so necessary both for this life, and for the life to come, and are so straitly lincked, that we must labour to ioyne them together.

The

The *active life*, without the *contemplative life*, is a most imperfect life, like the fruit pulled from the tree; so the *contemplative life*, without the *active*, is a most imperfect life; but ioyne them both together, they make a perfect *Argos*, having his eyes looking vp and downe.

*Illustr.*

These two sorts of liues are well compared to the two great lights in heauen, the Sun & Moon: first, as the moone hath her light from the Sunne, so hath *prudence* her light from *wisdom*. Secondly, as the Sunne rules the day, and the Moone the night; so *wisdom* rules our heavenly life; and *prudence* our earthly life. Thirdly, as the Moone is neerer to vs then the Sunne; so is *prudence* in this estate neerer to vs then *wisdom*.

*Prudence* and *wisdom*, the *active* and *contemplative life*, should be ioyned together: therefore these *anagry*, or wild asses, the *Hermities*, who give themselves onely to *contemplation*, and withdraw theiues from the society of men, never ioyning action to their *contemplation*; mistake altogether, the end wherefore man was placed here.

*Conseq. 1*

When *Elias* was in the wilderness, the Angel came to him and said, what dost thou here? So the Lord will say one day to these vnprofitable members (that are in the Church & Common-wealth) what doe ye in the wilderness. The Philosopher could say, that he was either a God or a beast that could liue in the wilderness; this their *contemplative life* hath pride for the father, and d'leness for the mother.

The *contemplative life*, is the most excellent 2.

R r

life,

Triplex vita, ac-  
tina, effectiva, &  
voluptuaria.

A collation be-  
twixt the inno-  
cent, old and  
glorified Adam.

Actiones interna-  
e quorum finis  
contem; latio  
manebunt in vi-  
ta futura, ut di-  
lectio, amor: at  
actiones externa-  
e quorum finis est  
actio non mane-  
bunt, quales sunt  
virtutes morales  
quae diriguntur  
ad finem, (scili-  
cet contemplatio.

life, therefore that life that draws nearest to it, must be the best. There are three sorts of lives, the *active* life, the *effective* life, and the *voluptuary*: The *active* life consists in managing and ruling things by prudence; this was *David's* life, and it comes nearest to the contemplative life. The *effective* life consists in dressing of the ground, in husbandry, and such; this was *Vzziahs* life: therefore a *King*. 15. he is called *vir agri*, because hee delighted in tillage; and this is further removed from the *contemplative* life, then the *active* life. The voluptuary life was that in *Salomon*, when he gaue himselfe to pleasure and delights; so the life of *Sardanapalus* King of *Assyria*; and this is furthest from the *contemplative* life. *Adam* had the *contemplative* life chiefly, hee had the *Active* and *effective* life; but he had not that *voluptuary* or sinfull life, delighting in pleasure.

The *first Adam* his life was *contemplative*, *active* and *effective*. The *old Adam* his life is *voluptuary*, for the end of all his actions is pleasure. The *glorified Adam*, his life is *contemplative* and *active* onely, and in this consists his last happiness.

In the life to come, the *glorified Adam* shall haue all sorts of perfection in him. First, his desire shall be perfected in his *being* (every thing naturally desires the being and preservation of it selfe) for he shall be perpetually. Secondly, his desire shall be fulfilled in these things that are common to him and other living creatures, which is *delight*; his delights and pleasure shall bee spirituall  
alto-

altogether, and these farre exceed corporall delights; because men are contented to suffer many corporall torments for spirituall *delights*. Thirdly, his *desire* shall be fulfilled in his *reasonable desires*; which is, to rule his *active* and *ciuill* life; In his *active* life, so to liue vertuously, that he cannot make defection to euill: In his *ciuill* life, for all that a man desires in this life is honour, a good name and riches; the desires of all these shall bee perfected in the life to come; for honour, *wee shall raigne with him*, Rev. 20. for a good name, none shall haue place to accuse or reuile them there; for riches *Psal. 111. riches and glory are in his house*. Fourthly, his desire shall bee fulfilled in his *intellectuall knowledge*, because then he shall attaine to the full perfection of these things, that he desires to know; and this shall bee the perfection of his *contemplatiue life*, in beholding God, which is the complement of all his other desires, and they all ayme at this.

*Obiect.* But it may be said that mans *desire* shall not bee fulfilled in the life to come by beholding God: for the soules in glory long for their bodies againe, and haue not their full rest while they inioy them.

*Answer.* The soules in glory desire no greater measure of ioy, then to behold God, who is the end and object of their blessednesse. But they desire a greater perfection in respect of themselves; because they doe not so totally and fully inioy that which they desire to possesse. A man sitting at a table furnished with variety of dishes, hee de-

*nem)at non uersantur circa finem, quae hoc proprium est contemplationis.*

*Quadruplex desiderium; commune, animale, at orale, & intellectuale.*

*Duplex desiderium, ex parte appetibilis, & ex parte appetentis.*

fires no mo dishes then are at the table, yet he desires to haue a better stomacke: so the soules in glory desire no greater measure of blessednesse, then to behold God; but respecting the longing they haue for their bodie, they are not come to the fulnesse of their blessednesse till they bee ioyned together againe.

*Quest.* Whether shall the soule after the resurrection, being ioyned with the body againe, inioy greater happinesse, then it had without the body in heauen?

*Ansiv.* In respect of the obie& which is God, it shall haue no greater happinesse; but in respect of it selfe, it shall haue greater ioy, both extensiuē, because it shall reioyce in the glory of the body: and intensiuē, because in the coniuction with the body, the operation therefore shal be more forcible; when soule and body are ioyned together.

The *Academickes* marke sixe conditions of the life of man whereunto it is resembled, which they set out to vs by six metaphors. The first is in the coniunction of the soule and the body; and herein they take the comparison from a man in a *Prison*, and in this estate man had need of spurs to stir him vp, that he may come out of prison.

The second condition of mans life is in consisting of contrary faculties; and in this estate they compare him to a *Monster*, halfe man and halfe beast, the sensuall part fighting against the reasonable; here we must take heed *ne pars fera uoret humanam*, lest the brutish part ouercome the reasonable.

*Duplex gaudium,  
extensiuum, &  
intensiuum.*

*Picoibom. lib 10  
Ethic.*

*Sex conditiones  
vita humane,  
metaphora, simp-  
ca à carcere, a  
monstro, a mun-  
do, a nati, a murtu,  
& ab vi.*

The third condition makes him an absolute man, and then he is called the *little world*, or *epilogus mundi*, the compend of the world; and so hee should labour to keepe all things in a iust frame.

The fourth condition, as he is ayming towards his end, and so he is compared to a *shippe* in the midst of the sea, sayling towards the haven; reason is the ship; the winds, waues, and rockes, are the many hazards wee are exposed to in this life; the oares are his affections and desires; and when the eye is set vpon eternall happinesse, this is like the pole which directs the ship.

The fift condition is then, when as the soule is purified by vertue, and eleuated above the owne nature, then it is compared to a *chariot*, which resembles the whole constitution of the soule ioyned to the body; the Coachman is reason; the horses which draw the coach are two, one white and another blacke; the white horse is the irascible appetite, the blacke is the concupiscible appetite; the spurres which spurre these horses forward, are, desire of honour, and feare of shame.

The sixt condition is, when the soule by contemplation ascends to God, then it is compared to a *fowle* mounting vpward, then it is no longer considered as yoked in the coach; for now the horses are loosed, *et auriga sistens eos ad praepe, tribuit eis nectar et ambrosiam*; that is, the coachman loosing the horses, brings them to the manger, and giues them nectar and ambrosia to eat & drink; for when the soule is taken vp with this contemplation, beholding the chiefe Good, then the



appetite is satisfied with milke and honey as the scripture calls it. As nurses taking pleasure and delight to feed their babes, when they haue stilled them, they lay them vp to sleepe, and then they take more delight to feed themselves: so, when the sensible facultie shall be satisfied, then shall our great delight bee in contemplation to behold the face of God and that eternall glory: whereupon is resolved that position laid downe in the beginning, that mans chiefe felicitie in his life before the fall, was chiefly in contemplation, and so shall it be in glory: although action in loue doe flow from it, as the fruit from the tree.

## CHAP. XX.

*Of Adams coniunct life, or his marriage.*



He second royall prerogative bestowed vpon *Adam* in Paradise, was, that he had his marriage immediately celebrated by God.

God made the woman of the man. He made not paires of males and females in mankind, as he did of the rest of liuing creatures; but he made the one of the other; first, to shew them the neere coniunction which is betwixt them; secondly, he made the woman of the man, that he might be her head, and the fountaine of all mankind, which chiefly belonged to his dignitie:

nitie: thirdly, shee was made of him, that shee might obey and honour him; Christ saith, *Mark. 2.27.* the Sabbath was made for man, and not man for the Sabbath; therefore as man was made Lord ouer the Sabbath, so he was made Lord ouer the woman.

*See Inbr. 150  
2<sup>d</sup> wife to Ad.  
his Banke*

This subiection of the woman to the man, was shewed by the vaile which was put vpon the womans head when she was married, *Gen. 24. 65.* In the *5<sup>th</sup> of Numbers* when the husband accused the wife of adultery, shee was commanded to stand bareheaded before the Priest, as not being now vnder her husbands subiection, vntill shee was cleared of this blot.

Secondly, this subiection is notably set out in that heauenly order, *1 Cor. 11. 3.* *God is Christs head, Christ is the mans head, and the man is the womans head.*

Thirdly, this subiection is likewise shewed by that dreame of *Ioseph, Gen. 37.* where the father is compared to the sunne, the wife to the moone, and the children to the starres.

Fourthly, the *Persians* had this soueraignty ouer their wiues; they had a prouerbiall kinde of speech which was, *and they shal speake the language of their owne people;* that is, they shall liue after the manner of their own country, and haue commandement ouer their wiues, *Esth. 1. 20.* *vejistenniecar,* they put her in the masculine gender, to signifie their ready obedience; for when the Hebrewes will commend a thing in women as well done, they put them in the masculine gender: againe, when

▲ Collation  
betwixt the  
innocent, and  
old Adam.

when they will discommend men, they put them in the feminine gender, *Ezech. 33. 26.* וְעַשְׂתֶּם *vos viri facitis*, in the feminine gender; becaule now they were committing abomination with idols.

Since the fall, this heavenly order is mightily inuerted, when the woman claimes soueraignty ouer the man, and will not be subiect to him: as she seekes superiority ouer her husband; so if shee could, she would pull Christ out of his place, and God the Father out of his.

This inuerting of natures order, hath euer a curse ioyned with it, when such effect superiority. *Plutarch* hath a very good apologue for this: the members of the body of the Serpent (saith hee) fell at variencie among themselues; the taile complained that the head had alwaies the gouernement, and desired that it might rule the body; the simple head was content, but what became of it when the rayle tooke the guiding of the head and the rest of the body? it pulled the head and the body, through the brambles and briars, and had almost spoyled the whole body. So let vs remember that apologue of the bramble, *Iudg. 9.* when it got the ruling of the trees of the field, what became of them, a fire came out from it and burnt them.

In some case the Lord hath granted as great power to the woman ouer the man, as hee hath granted to the man ouer the woman, as in the mutuall vse of their bodies: and in this case hee is as well subiect to his wife, as he is her Lord: but in other things the man hath the superioritie ouer the woman.

*Quest.*

*Quest.* Seeing the woman hath as great right ouer the body of the man, as the man hath ouer her body; how is it that *Rachel* with her mandrakes perswaded her husband to lye with her? *Gen. 30. 15.* it might seeme shee had not such a right to claime this of her husband?

*Ans.* In this polygamie, there was some case of exception, because a man had two wiues at once, and that of Christ may be fitly applied here, *one man cannot serue two masters, Matth. 6. 24.*

God made the woman of the rib of *Adam*.

She was not made of the eye, as the Hebrewes say, that shee should not bee wandring and vnstable like *Dinah*, *Gen. 34. 1.* neither was she made of the eare, that she should not be *ansculatrix* a hear-kener like *Sarah*, *Gen. 18. 10. 14.* he made her not of the foot, that shee should not be trodden vpon like the serpent: But he made her of the rib, that she might be his collaterall, *to eate of his morsels, drinke of his cup, and sleepe in his bosome, 2 Samuel 12. 3.*

*Quest.* When God tooke this rib out of *Adams* side, whether had *Adam* a rib moe then enough; or when it was taken out, whether wanted he a rib? To say that hee wanted a rib, would imply an imperfection; to say that hee had a rib moe then enough, would imply superfluity in *Adam*; which in the estate of innocencie cannot be granted.

*Ans.* *Adam* must not bee considered as other men, but as he who represented whole mankind; and therefore hee hauing a rib moe then other

Sc

men

Prop.  
Illustr.

Non ut iudici  
dum sentis pe-  
ccati.

men haue, who are but singular men, yet he had not a rib moe then enough. The seed which is in the body of man, is no superfluitie in man, because it serueth for the continuacion of his kinde. So this rib was no superfluous thing in *Adam*, although hee had a rib moe then the rest of mankind. Wee count it now a superfluous thing, when a man hath moe fingers then tenne, so to haue moe ribs then twenty foure.

Againe, if we say that it was one of his ordinary ribs, it will not follow, that there was any defect, when this rib was taken out; for wee may safely hold, that God put in a new rib in place of it: for when *Moses* saith, that God shut vp the flesh in place of it, it will not follow that hee closed it vp onely with flesh, but also with a rib, as *Adam* himselfe afterward sheweth, *Gen. 2. 23. she is flesh of my flesh, and bone of my bones.*

*Quest.* But how could so little a matter as a bone, become the whole body of a woman, was this the extending or rarifying the bone, as wee see yce rarified into water; or was it by adding of new matter to the bone?

*Secunda secunda  
art. 3.*

*Thomas* answers, that this could not be by rarification of the bone, for then the body of *Enah* should not haue beene solid enough: but it was as he holds, by addition of new matter. As the five loaves which fed so many thousands in the wilderness, *Matth. 14. 17.* was not by rarifying and extending them, but onely by adding to them.

*Quest.* Whether was the matter which was added to the rib, first turned into a rib, and then made

made a woman, or was she immediately made a woman of this rib, and the matter added to the rib?

*Ans.* It seemeth more probable, that the womans body was made of this matter, and the rib, without any new conuersion of this matter into a rib; neither neede we to grant two conuersions or chinges. Therefore the *schoolmen* say well, *non sunt multiplicanda miracula*; it is not probable, that all this matter was changed into a rib, and then it grew vp into a body.

*Quest.* Why is she then rather said to be made of the rib, then of the matter added to the rib?

*Ans.* Because principally and chiefly, God chose that rib, to make the woman of it, and then he added the rest of the matter; although there was much more added to the five loaves (which fed the people) in the wilderness) then the substance of the five loaves, yet they are said to be filled with the five loaves; because God tooke them first and chiefly for this miracle, by adding the rest of the substance miraculously for feeding of the people.

But we must marke here a difference, betwixt that which was added to the five loaves, and this which was added to the rib of the man; for in that which was miraculously added into the loaves, there was not a third thing made vp of them: but of this rib and the matter added to it, the woman was made.

God made them two, one flesh.

First, *Adam* is created one; secondly, two are made

SS 2

*Prop.  
Illust.*



*Et unum sunt  
duo ex uno, de  
inde duo, tertio  
unum, & in duo.*

*Illustr. 2.*

*Triangula  
inter maritum et  
uxorem, v. du,  
communio et  
communicatio.*

made out of *one*; thirdly, *two* are made *one* againe, by consent and coniunction; these three are the workes of God: but when they are dissolued againe and made *two* by adultery, this is the worke of the deull.

There are three things betwixt the man and the wife; first, *union*; secondly, *communion*; thirdly, *communicating*.

By *union* they are made one flesh.

By *communion*, the man is not his owne, but his wiues, the wife is not her owne, but her husbands.

*Communicating*, is of their goods: *Plato* willed that in his common wealth, *meum et tuum* should not be heard betwixt the man & the wife; but all should be called the husbands: for as wine mixed with water, although there bee much water, and little wine, yet it is called wine: So although the wife bring much substance to the house, and the husband but little; yet all should be called the husbands. So that which is the husbands, must not bee reserved for himselfe alone, but make it *meo tuum*, common with the wife. The wife participates of his substance, she is bone of his bone, and flesh of his flesh; so of his name, he is *isha* and she is *isha*. So among the Romanes, it was a prouerbe, when thou art called *Caesar*, I shall be called *Caia*: therfore shee should be, partaker of his goods.

*Quest.* How is the man and the wife one?

*Ans.* They are not one, *hypostatically*; as Christ God and man: they are not one, *mystically*;



Duplex ius di-  
vinum & hu-  
manum.

What the  
Church of  
Rome holds  
concerning Di-  
gamy.

amongst the Gentiles. Shee was but the wife of the second husband *iure humano*, by humane law; but she was the wife of the first husband still, *iure diuino*, by the Law of God, and shee might not marry another so long as he liued; if she cast him off, and married another, then she was the wife of two husbands.

The Church of *Rome* makes them *Digamos*, who marry one wife after another, although the first be dead or lawfully repudiate; and such they debarre to be priests, *quia imperfectè representant personam Christi*, because they represent Christs person imperfectly; for they say, Christ in virginity married his Church a Virgin: therefore a Priest being once married, and marrying again the second time, marries not in virginity, neither can he be a type of Christ and his Church. They hold moreover, that a man once being married, if his wife dye, him they seclude not from the Priesthood: but if a man marry a woman that hath beene married before, him they seclude from the Priesthood. So if hee haue married a divorced woman him they count *digamos*.

But all these grounds they haue drawne from the ceremoniall Law: for the high Priest vnder the Law, might not marry a widow, a whore, nor a diuorced woman: he might not marry a *widow* because hee got not her *first loue*: hee might not marry a *diuorced woman*, because hee got not her *iust loue*, *Leuit. 21. 7. 14.* he might not marry a *whore* because he got not her *onely loue*. So Christ will haue of his Church, her first loue, her iust loue

loue, and onely loue; That which was typicall to the high Priest vnder the Law, is it lawfull for them to make a rule of it vnder the Gospell?

So from the ceremoniall Law they haue ordained, that none who hath any blemish in his body may be a Priest; such they make irregular, and not capable of the Priest.

So they make *defectus natalitiū* an irregularitie, that no bastard can be a Priest, all borrowed from the ceremoniall law.

*And they two shall be one flesh, Matt. 19.*

*Conseq. 2.*

This condemnes *polygamie* as well as *digamie*, for after marriage the man hath no more power ouer his body, but his wife, neither hath the wife power ouer her own body, but her husband: but it was neuer lawfull for the wife to haue mo husbands at once; therefore it was neuer lawfull for the man to haue more wiues at once. A concubine among the Hebrews is called *מלג איש & מלגא* *diuidere virum*, because when he is marryed to more, he is diuided among them. Hence the Greeke word *μολλαίς*, and the Latine *pellex*, which we call a concubine, or halfe wife.

To proue that *Polygamie* is vnlawfull, wee will confirme it by two places of scripture: the first is out of *Levit. 18. 18. Yee shall not take a woman to her sister*; that is, ye shall not take moe at once. That this verse is meant of *monogamie* is proued by analogie with the 16. verse, where it is said, *thou shalt not uncover the nakednesse of thy sister in law*. Againe, the text would bee to farre strained if it were other wise interpreted, for the Scripture calls

That Polygamie is vnlawfull.

calls second wiues in *polygamie*, *vexers* or *enuiers* as here; and the Greeke *αμύσσει*: as *Penninah* is called the aduersary of *Anna*, the other wife of *Elkanah*, 1 *Sam.* 1. 6. So *Adah* and *Zillah*, the wiues of *Lamech* *Gen.* 4. 23. Thirdly, because *di-gamie* and *polygamie* should no wayes be discharged in all the Scriptures if not here, except to the King, *Deut.* 17. 16. which were contrary to the scriptures: and this Christ makes manifest, *Mat.* 19. 5. and *Paul*, 1 *Cor.* 6. 16.

The *Karram* among the Iewes, called by the Greekes *ἀνδρὸς ἑκαστοῦ* (these followed the literall sense of the scriptures, and therefore were called *Domini versum*) they followed this interpretation. But the *Pharisees* (in Christs time) interpreted the words thus, *ye shall not take a wife and her sister, so long as she liueth*: but after she is dead, y<sup>e</sup> may marry her sister, for (say they) as two brethren may marry one wife, *Deuteronomie* 25. 5. so may one man marry two sisters, one successiue-ly after another.

But this was only a pharisaicall glosse, contrary to the command of God; for when the Lord commanded one brother to raise vp seed to another, that was onely to his eldest brother, and therefore that place of *Deuteronomie*, *If brethren dwell together and one of them want seed*: *וְהָרָא וְנָשׂוּ* is to be vnderstood, *Primus* or *primogenitus*: for none of the brethren had this priuilege, but the eldest brother, he was a type of Christ, *that was the first borne among many brethren*, *Rom.* 3. 29. If seed had beene raised vp to any of the rest of the brethren,

it had beene incest, *Lev. 18.*

The second place to proue that *polygamie* is vnlawfull, is out of *Deuteronomie 17. 17.* *The King shall not multiply wiues.*

The *Pharisees* who gaue way to the sinnes of the people, interpreted the Law thus: *The King shall not multiply wiues; that is, he shall not haue too many wiues*: for they say *David* had eight wiues, and yet this was not *polygamy* in him: they adde further, that it was lawfull for the King to haue eightene wiues, as witnesseth *R. Salomon* and *Lyra*. But they say *Salomon* transgressed this commandement, in multiplying wiues.

In this same place of *Deuteronomie*, it is said; *the King shall not multiply gold and silver.* Now say they, as the King might exceed other men in riches: why then was it simply discharged him to haue many wiues?

To this wee answer, that when the Lord makes his covenant, it bindes him equally, *Who sits vpon the Throne, and him who drawes the water, or hewes the wood, Deuteronomie 29. 11.* The King hath greater priuiledges, in honours and dignities then other men haue: but hee hath not greater power to sinne, for hee is forbidden to multiply gold and silver; that is, to seeke for more then may serue for his dignitie and place; but he might neuer multiply wiues more then others: for the Law stands immouable, *Gen. 2. and they two shall be one flesh.*

*Obiect.* But the Lord said to *David*; *I haue giuen thy masters wiues into thy bosome, 2 Sam. 12. 8.*

Tt

Ther-



Therefore a man might marry moe wiues ?

*Answ.* God giues things two manner wayes. Sometimes he giues them by a generall dispensation and gift : and by his gift a man hath not a right to the thing, vnlesse hee get it confirmed be another right : and things which God permits in this sense, may bee sayd to bee his gifts. As hee gaue *Nebuchadnezzar* power ouer the nations : but by this gift *Nebuchadnezzar* had no right, for God onely permitted him to tyrannize ouer them. But when God confirms this first gift to a man ; then hee giues it *ex beneplacito* according to his good pleasure, as hee gaue *Eua* to *Adam* at the beginning.

God gaue *Sauls* wiues to *Dauid* by the first gift, onely by permission : but he had neuer this gift confirmed, therefore no *polygamie* is lawfull.

*Quest.* But what shall we thinke of this *polygamie* of the fathers ?

*Answ.* We cannot hold it to bee adultery, taking adultery properly : for if it had beene adultery in the proper signification, God who reproued *Dauid* for his adultery so often, would not haue suffered this sinne vnreproued, but our Diuines make it a sinne lesse then adultery, and more then fornication.

Yet taking adultery largely, it may bee called adultery, *Hosea 9. 16. they shall commit adulterie, and shall not increase*; this seemes to be spoken of the *polygamists*, and not of the adulterers: for it were no punishment for the adulterer to want children: but the *Polygamists* did chuse many wiues.

*Dona a Deo dupliciter dantur. 1. generaliter, & permissiue. 2. ex beneplacito.*

*Adulterium proprie & largè sumptum.*

wines of ſet purpoſe, that they might multiply children. So that *polygamie* in the largeſt ſenſe, may be called adultery. Inceſt is ſometimes called fornication, 1 *Corinth. 5.* the leſſe ſinne is there put for the greater ſinne; ſo when *polygamie* is called adultery in the ſcriptures, the more ſinne is put for the leſſe, yet it is not properly adultery, becauſe God permitted it for the time, that his Church might increaſe.

*Queſt.* But how came it that the Prophets did not reprove this ſinne?

*Anſw.* There is in a Countrey a fourfold ſin: the firſt is called *vitium perſonæ*, the ſinne of the perſon, that they reprov'd, which was the ſinne of a particular man.

Secondly, *vitium gentis*, the ſinne of a whole nation, that ſinne they reprov'd; as the Prophets reprov'd the Jewes for their ſtiffneckedneſſe and hypocrifiſie.

Thirdly, there is *vitium vocationis* the ſinne of a mans calling, as *Rahab* is called a *Taverner* by *Iof. 2. 1.* but *James* calls her a *Harlot*, *James 2. 25.* this ſinne they reprov'd.

Fourthly, there is *vitium ſeculi*, when the ſinne ouerſpreads all, and is vniuerſally received as *polygamie* among the Jewes; and this ye ſhall find the prophets ſeldome to have reprov'd.

*Queſt.* Whether had the Jewes any diſpenſation of God in this their *polygamie*?

*Anſw.* Some hold that God gave them a diſpenſation: and to prove this, firſt they ſay, that ſome Lawes are *ſtable*, as the ordinances of the

*Quadruplex vitium; perſonæ, gentis, vocationis & ſeculi.*

*Iuxta sancta, vel  
et mobilia, im-  
mutabilia, vel in-  
commutabilia.*

Church, which every man may not alter. Secondly, some lawes are *immoueable*, as the Lawes giuen by God himselfe in his second Table, cannot bee dispensed with, but by God himselfe who gaue them. Thirdly, some Lawes are *incommutable*, which cannot bee changed by God himselfe, without a staine of his holinesse.

They say, that these lawes of the second table which God hath made, flow not necessarily from him; as his iustice and holinesse doe, but freely: for these he wills, or not wills, without any staine of his holinesse. As for example: *God is to be loved*, therefore *a man may not marry his brothers wife*, this doth not follow necessarily in the strict signification, but the precepts of the first table, cannot be dispensed with, by God; without a staine of his holinesse. As for example, *God is to be beloued*, therefore *hee cannot dispence that one should hate him: sine intrinseca repugnantia*.

They say, that God dispensed with the fathers in *polygamie*; because God is above the Law, which is giuen betwixt creature and creature, wch in that respect is immoueable, although God himselfe may change it. But he is not above the eternall law, because hee is not about himselfe; therefore he cannot dispence with that law, which is repugnant to his eternity and glory: and these are the precepts of the first table. But seeing *polygamie* is in the second table, God might dispence with it, without any staine of his holines.

Again, when it is demanded of these men, what scripture they can bring for this dispensatiō.

They

They answer, that God himselfe saith to *Abraham*, *Gen. 21. hearken vnto Sarah, in whatsoever she saith to thee*: by this admonition, *Abraham* was moued to cast out *Hagar* and her sonne: although this might haue seemed contrary to the law of nature, therefore the Text saith, *this seemed hard to Abraham*. So when God saith to *Abraham*, *hearken vnto Sarah, in whatsoever she saith to thee*; and *Sarah* bad him take his owne handmaid, *Gen. 16. 1.* then *Sarah* was Gods mouth to him in that point also.

*Ans.* These words, *hearken vnto Sarah in all that she saith*; are not to be vnderstood in whatsoever she saith; but in all that she saith concerning *Hagar* and her sonne, in that hee was to hearken to her. Againe, *Abraham* tooke *Hagar* before he got this direction for to hearken to *Sarah*; so that this place can be no warrant for a dispensation to the Patriarchs in their polygamie, it was onely a permission which God yeelded vnto for the time, as he granted them a bill of diuorce for the hardnesse of their hearts: but God cannot dispence with any of his lawes, neither in the first nor second Tables, they are so nere ioyned together, that those which breake the one, doe breake the other also.

*Quest.* Why did not God punish this sinne in the fathers?

*Ans.* God doth three things concerning sinne. First, he pardons sinne: secondly, he punisheth sinne. thirdly, hee passeth by sinne, *Romans 3. 23. by the forgiveness of sinnes that passeth by.*

*Tri: fuit Deus  
peccatoribus, re-  
mittit peccatum,  
punit peccatum,  
et praeferit pec-  
catum.*

A sinne *actually forgiven*, and a sinne *passed by* differ. A sinne is actually pardoned in the elect comming to knowledge, when they haue remorse for their sinne; and finde the benefit of the pardon of the sinne in particular. But God passeth by a sinne, when the sinner in particular knoweth not this sinne to bee a sinne which hee commits; and yet the remission of this sinne is included within the remission of the rest of their sinnes. The Fathers when they got a remission of the rest of their sinnes in the blood of Christ, they got also the remission of the sinne of *polygamie*, which was their sinne of ignorance; and therefore they were to offer a sacrifice for the sinnes of ignorance, *Leuit. 4. 15. 17.* and among the rest for this polygamy.

*Quest.* How differed concubines then from other wiues? First, they were not solemnly married as the other wiues, neither was there any solemnne contract betwixt them as betwixt the man and the wife; they had not dowrie; their sonnes did not inherit; yet when they were married, the Scripture calls them *wiues*, *Indg. 19. 1. 2.* after that *Abisolon knew Daniels concubines*, *2 Samuel 16. David shut them up, and hee knew them no more, but he closed them up to the day of their death, and they lived in widowhood*; hence *Lyra* gathereth well, that these concubines were wiues.

Againe, to proue that *polygamie* is sinne, and vnlawfull, it is confirmed by Christs words; when hee reduced mariage to the first institution againe, *Matth. 19. Whosoener puts away his wife,*

wife, and marieth another, commits whoredome much more hee who keepes his wife, and takes another to her; commits whoredome; the Apostle, 1 Cor. 7. giues the like authority to the wife ouer the husband, as hee giueth to the man ouer the wife: as it was neuer lawfull for the wife to haue moe husbands at once, therefore it was not lawfull for a man from the beginning, to haue moe wiues at once.

This neere coniunction betwixt man and the wife, is called *cleauing to her*, Gen. 2.

Christ when hee expounds these words, hee saith, *et vos ut et nos* agglutinetur uxori, he is glewed to his wife; for as glew ioynes two things together, and makes them one; so should loue bee a glewing of their hearts together: *amor coniugalibus debet esse reciprocus*, the glew must take hold on both sides, or else the coniunction will not last long. There is a threefold coniunction; first, *natural*; secondly, *politicke*, and thirdly, *spirituall*: the first is common to vs with the beasts, the second with the heathen, and the third properly to the Christian: this third must bee the chiefe *ingredient*, this is that which they say, *nuptiæ inchoantur in cælis, perficiuntur in terris*, mariages are begun in heauen, and perfected vpon the earth: then *thalamus erit pro templo, et thorus pro altari*, that is, the wedding chamber shall bee for the Church, and the mariage bed for the Altar.

The woman was made a helper to the man.

This helpe stands in three things. First, in religion,

Prop.

Illust.

*Triplicet et coniunctio, naturalis, politica, et spiritualis.*

Prop.

Illust.



*Vis adiumenta  
consert uxor viro  
suo, i. in religionem.*

*Triplicem coniun-  
ctio; carnalis, spi-  
ritualis, et spiri-  
tus et carnis.*

*2 in laboribus.*

*3 in dolibus.*

*Prop.*

gion, 1 Pet. 3. 7. take heed that yee iarre not, lest *Sathan hinder your prayers*, hee is speaking to the man and the wife here: such a helper was *Priscilla to Aquila*, *Acts 18.* *Iobs* wife was not a helper to him in his religion, who bade him curse God and die: *Iob 2.* nor *Michol to David*, when she scorned him as hee was dancing before the Arke, *2 Samuel 6.* shee was a hinderance to him in his religion. So *Salomons* wiues, when they drew him to idolatry, *1 King. 11.* were not helpers to him in his religion.

*Paul* notes three sorts of coniunction, *1 Corinth. 6. 16.* the first is in the *flesh* onely; as betwixt a man and a whore, or a harlot; the second in the *spirit* onely, as betwixt Christ and his members; the third, in the *flesh and the spirit*, when two faithfull are married together; such will helpe one another in religion.

Secondly, shee must helpe him in his *labours*; a wasting woman is compared to the iwie, it seemes to vphold the tree, and in the meane time suckes out the iuyce of it. A foolish woman ouerthrowes her house, *Proverbs 2. 18.* but a vertuous woman is compared to a fruitfull Vine, *Psalme 128.*

Thirdly, now after the fall, shee must helpe him in his *griefes*, *Ezek. 24. 16.* shee is called, *the delight of his eyes*, so *Proverbs 5. 19.* shee is called, *his Hynde or Roe*; shee must not be like a drop of raine, or as a smoake in the house, continually to molett and trouble it, *Pro. 5. 19.*

Shee was made a helper like to himselfe.

The

The similitude betwixt the man and the wife, consists in three things. First, they must be like in *piety*; for this, see before in the former proposition.

Secondly, they must bee alike in *degrees*, there would not bee too great inequality betwixt the persons who marry: but some make the inequality in their owne estimation, where there is none at all.

That apologue in the 2 *King. 14. 9.* sheweth this well. The Thistle of Lebanon sent to the Cedar of Lebanon to make a mariage with it, but the beasts of the field treade downe the Thistle. But there was not so great oddes betwixt the tenne tribes and the two tribes, as betwixt the base Thistle, and the tall Cedar of Lebanon: this came onely from the high conceit which they had of themselves.

The Iewes haue another apologue, very fit for this purpose. They say that the Moone vpon a time sought to marry with the Sunne, the Sunne said that the Moone could be no match to him; for he ruled the day and the yeare, hee nourished all things with his heate, hee ruled the heart of man, the most excellent part of the body, and by his heate, he breeds the gold, the most excellent of the metals. But the Moone replied, that there was not so great oddes; for if the Sunne ruled the day, Shee ruled the night; if the Sunne ruled the yeare, shee ruled the moneths: if hee nourished things with his heate, yet he scorched and burned many of them: and if it were not for

1 *lun.*

Triplex similitudo uxoris ad virum.

1 in pietate.

2 gradibus dignitatis.

the moyſure which they receiue of her in the night, they would quickly periſh; if he ruled the heart of man, ſhe rules the braine of man; if hee breed the gold, ſhee breeds the ſiluer; therefore there is not ſo great oddes betwixt the Sunne and the Moone, but they may marry together.

3 in diate.

Thirdly, the man and the woman muſt be like in age. The mother of *Dionyſius* the tyrant, being very old, deſired her ſonne to cauſe a yong man to marry her: hee answered, 'I can doe any thing, but I cannot inforce nature: *Naomi* ſaid, *Ruth* 1. I am too old to marry againe.

Among the *Spartanes*, there was a ſet time for their marriage; and they had *panam* <sup>in iuribus</sup> vp-on theſe who had deferred their marriage too long; their puniſhment was, that they were neuer ſuffered to marry. Where theſe three reſpects before mentioned (to wit, religion, degrees, and age) are not obſerued in marriage; oftentimes the coniunction of them, is like the coupling of *Sampſons* foxe-rayles, *Iudg.* 15. which had a fire-brand bound betwixt euery of them: ſo theſe that are vnequally yoaked, the firebrand of Gods wrath fals in betwixt them ſometimes.

Prop.

Before the fall, it was not good for man to bee alone, *Gen.* 2.

1 In. 3.

It is good for man not to be alone, for the propagation of mankind: but it is good for man to be alone, in reſpect of that, *quod bonum utile vocamus*, that is, when hee hath the gift of God to abſtaine, for the kingdome of God, *Matth* 19. that he may the more exerciſe himſelfe in theſe holy du-

duties of prayer, and other religious exercises.

Here we must marke, that there is a twofold good; to wit, the *good of expedience, & moral good*. *Moral good* is opposite to sinne, but not *expedient good*. When *Paul* saith, *it is not good to marry*, his meaning is, that it is not expedient good at that time to marry, not that he would make it a sinne; for he saith also, if he marry, he sinnes not.

In respect of circumstances, at that time it was better not to marry, this is onely *bonum secundum quid*, respectiue good, in respect of the persecutions that were that time risen in the Church vnder the persecuting Emperors.

*Virginity* is not a vertue of it selfe, and no more acceptable before God, then *marriage* is.

This is proued by two reasons: the first is, that all vertues by repentance may bee restored to a man. But virginity cannot bee restored by repentance, therefore virginity is not a vertue.

All vertues in time and place are commanded, but virginity is left free, and onely *Paul* giues his aduise in it, *1 Cor. 7.* therefore it is not a vertue.

*Gerson* useth a third reason thus, all vertues are *connexæ*, coupled together; and he who hath one of them is capable of them all; but married folks who haue other vertues, are not capable of virginity; therefore virginity is not a vertue.

But this reason holds not, because all vertues are coupled together that are perfect vertues: but these that are imperfect vertues, are not alwayes coupled together. The perfect vertues are *prudence, temperancy, fortitude & iustice*, he that hath

*Duplex bonum, expedientia, et morale.*

*Prop.*

That Virginity is not a vertue, and therefore not to be vowed.

*Reason 1.*

*Reason 2.*

*Reason 3.*

*Virgines, vel sunt peccata, vel imperfecta.*

one of these hath all the rest, but a man may haue one of the inferior vertues, and not haue the rest, as the Church of *Ephesus*, had *patience*, and suffered many things for Christ, yet she fell from her first loue, *Revel. 2.*

*Obiect.* But the Apostle saith *1 Corinth. 7. The vnmarried please the Lord*, therefore Virginitie is a vertue?

*Dupliciter placemus Deo; in Christo, & in officio seu causali- ter & consequenter.*

*Ans.* We please God two wayes; first, onely by his Sonne *Christ* as the cause; secondly, wee please God in that *calling*, that God hath called vs to: if we haue the gift of continency then wee please him in the vnmarried life; if wee haue not the gift, then we please him in marriage, *1 Tim. 2.*

*15. Women shall be saved through bearing of children;* that is, they please God, when they are called to that estate, to liue in wedlocke, and to bring vp their children in his feare; then they testifie that they are in Christ; so that wee please God as well in the one estate as in the other.

*Quest.* But seeing Virginity is not a vertue, what will ye make it then?

*Dublex bonum, per se, & ad aliud.*

*Ans.* There is a twofold good: First, that which is good in it selfe: Secondly, that which is good for another end: *fasting* is not a thing that is good in it selfe; for a man is not the more accepted before God that hee fasts: it is but good for another end; that is, when he fasts that hee may be the more religiously disposed. So *virginity* is not a thing that is good in it self, but good for another end, that is, when a man liues a single life, hauing the gift of chastitie, that he may be the more fit to serue God.

Vir.

Virginity is no more acceptable before God then marriage; therefore the Church of Rome preferring *virginity* so farre about *marriage*, is strangely deluded: for they glossing that parable of the sower, *Mat. 13.* say that *Virginity* bringeth out a hundreth fold; *Widowhood* sixtie fold; and *marriage*, but thirty fold.

Againe they say, *quod conjugium pertinet ad veniam; virginitas ad gloriam; & fornicatio ad penam*; that is, marriage hath neede of pardon: virginity deserues glorie; and fornication punishment.

Thirdly, they say, that there are three crownes; one for martyrs; a second for virgins; and the third for Doctors. To these (they say) there are three enemies opposite; the *flesh*, the *world*, and the *Devill*; the virgines overcome the *flesh*; the martyrs overcome the *world*; and the Doctors overcome the *Devill*, by teaching the people, and drawing them out of his tyranny; but they ordaine no crowne for the married estate: and thus they make the ordinances of God prescribed in his Word, and established by him selfe to bee of none effect.

*Soli Deo gloria.*

FINIS.

*Sacra. Mat.  
apud Salpistrum.  
lib. 3.*

*Consequenter tres  
coronas statuuntur,  
martyrum, vir-  
ginum, & docto-  
rum: cuius tres op-  
ponuntur inimi-  
ci, caro, mundus,  
Diabolus.*